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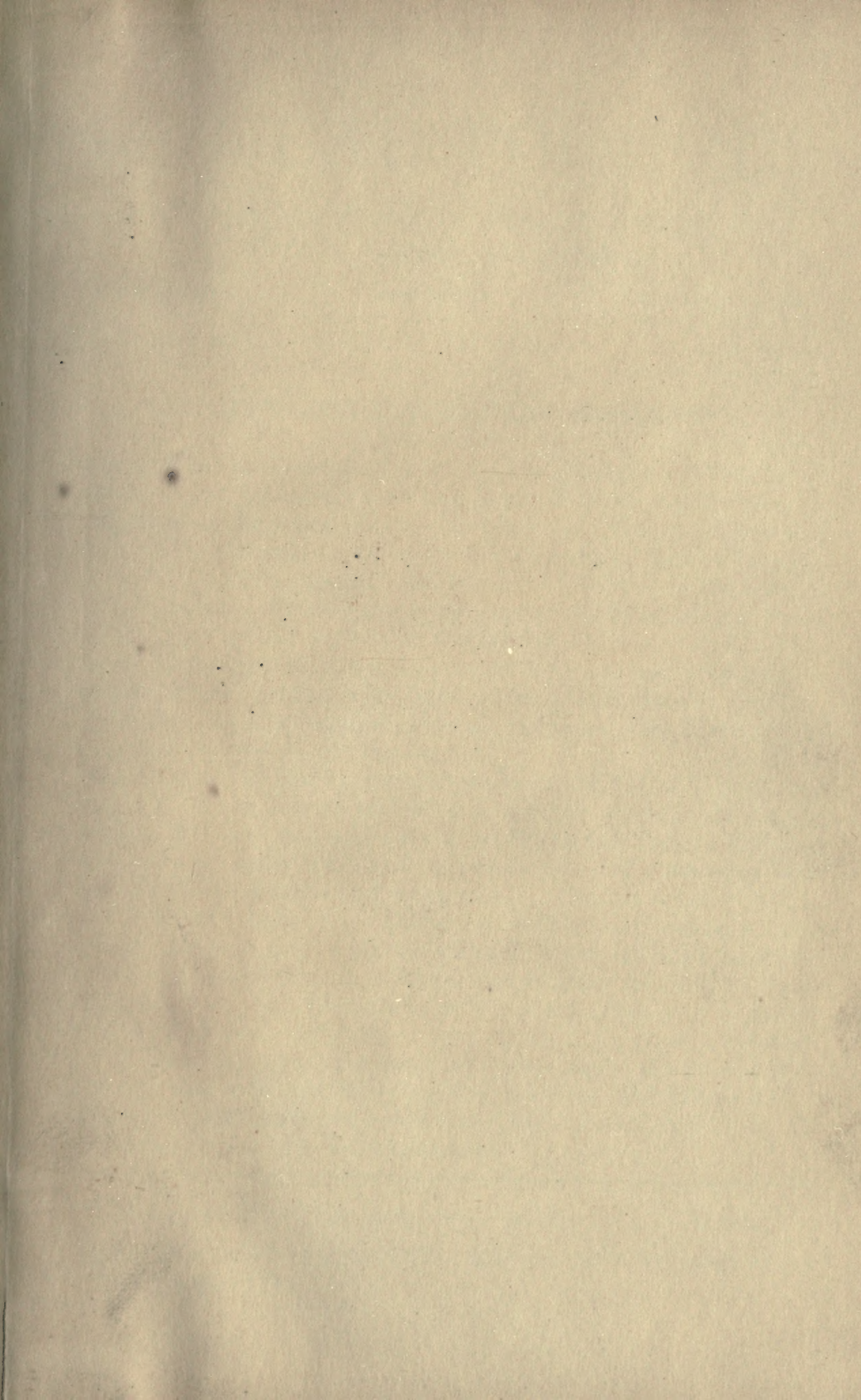


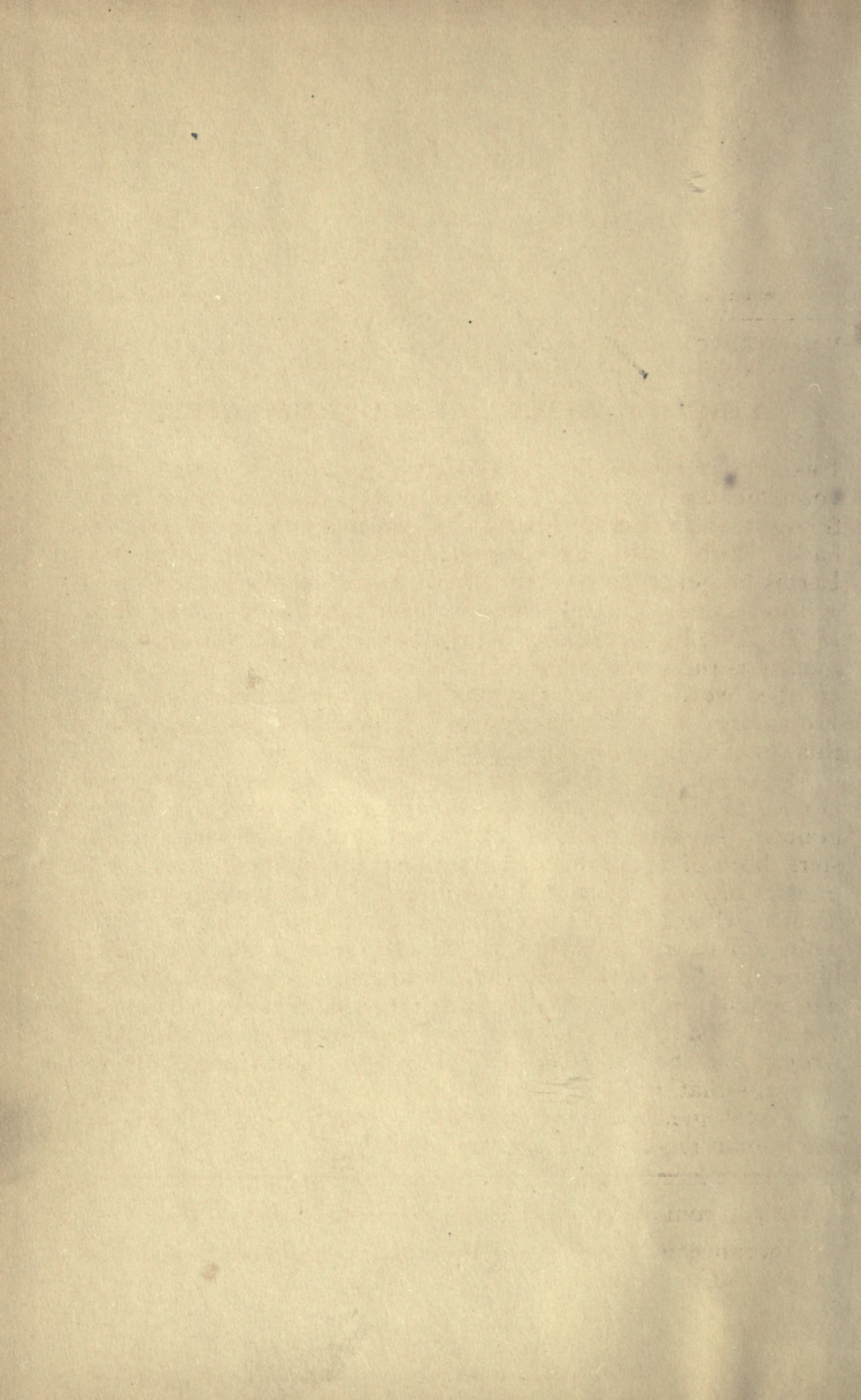
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SECULAR THOUGHT

A Fortnightly Journal of Rational Criticism in
Politics, Science, and Religion.

J. S. ELLIS, Editor.

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LIBERTY—INTELLIGENCE—HUMANITY.

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I BELIEVE in the Gospel of Liberty—in giving to others what you claim for yourself. I believe there is room everywhere for thought, and the more liberty you give away the more you will have. With liberty, extravagance is economy. Let us be just. Let us be generous to each other. And I believe in the Gospel of Intelligence. That is the only lever capable of raising mankind. Intelligence must be the Savior of this world. Humanity is the grand religion; and no god can put into hell, in another world, a man who has made a little heaven in this. Humanity—that word embraces all there is. So I believe in this great Gospel of Humanity.

My Gospel of Intelligence, my Gospel of Good Living, my Gospel of Good Fellowship will cover the world with happy homes. My doctrine will rid the world of the abnormal monsters born of ignorance and superstition. My doctrine will give us health, wealth and happiness. That is what I want. That is what I believe in. Give us intelligence, and in a little while a man will find that he cannot steal without robbing himself. He will find that he cannot murder without assassinating his own joy. He will find that every crime is a mistake. He will find that only that man carries the cross who does wrong, and that upon the man who does right the cross turns to wings that will bear him upward for ever. He will find that even intelligent self-love embraces within its mighty arms all the human race.—R. G. INGERSOLL.

He has committed the crime who profits by it.—*Seneca.*

Ignorance is the night of the mind, a night without moon or star.—*Confucius.*

EDITORIALS.

Canadian Catholics to Boycott French Goods.

The Catholics of Huron County, Ont., in meetings at Seaforth and Goderich, have decided to punish the French people for allowing their Government to disestablish the Papal Church in France. Headed by Barrister Killoran at Seaforth and Judge Doyle at Goderich, they have passed resolutions pledging themselves not to purchase any imported French goods until the wrongs of the Church are redressed. As the United States and Canada consume about \$90,000,000 of French goods annually, they think the boycott of such goods by a few Huron County Catholics will be a mighty powerful argument in favor of the church.

It is to be presumed that men like Messrs. Killoran and Doyle, in sanctioning and even leading such a movement as this, think they know something of the history and circumstances of the case they propose to take part in. And yet we see, in the resolutions passed, a passage alleged to have been quoted from a speech by M. Briand, French Minister of Public Worship and Instruction, addressed to the school teachers of Amiens recently, in which it is said he claimed that—

“We have hunted Jesus out of the army, the navy, the schools, the hospitals, the insane and orphan asylums, and the law courts, and now we must hunt him out of the State altogether.”

We venture to assert that no such words were ever uttered by M. Briand. They are belied by all we have read of his speeches, and are negatived by the provisions made for public worship in the future. The passage is evidently a Jesuit's description of the Minister's work, and has been quoted by a modern Eusebius as M. Briand's own, and so has been accepted by less cultured and more gullible souls. And when these Canadian Catholics try to frighten French manufacturers and workmen by threatening to boycott their goods “so long as they retain an atheistic and persecuting Government,” they only expose their own folly and bigotry. They may be punishing staunch Catholics because other good Frenchmen support the objectionable Government; and there is nothing to show that the French Government is more atheistic than any other Government in the world.

The French Government is a body of men who, under many difficulties, are attempting to free their country from the tyranny of a great and reactionary religious party, headed by the most unscrupulous and crafty hierarchy that has ever cursed the world; but not a word has

been uttered, so far as we know, to show that they have the remotest desire to interfere with the free exercise of any religion the French people may indulge in. All they demand is, that religious bodies carrying on convents or other religious, educational, or industrial institutions shall be subject to the same laws and regulations as other non-religious bodies. This seems reasonable—except to Catholic eyes.

Some of our Liberals seem to think the French Government has made a tactical mistake in dealing rather harshly with the priesthood, but it is hard to place oneself in a perfectly impartial position in such a matter. When we remember, however, the history of Catholicism, its absurd claims as well as its malign influence upon human progress, it seems to us that the French Government has erred, if at all, on the side of leniency, just as did the British Government in disestablishing the Irish Church. From the Catholic standpoint leniency is but a sign of weakness; justice is robbery and tyranny; all is Satanic which does not grant to the Roman Church all that it demands.

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The Roman Catholics in Canada.

The history of the anti-Papal struggle in France is one that should be of vast interest to Canadians, for as sure as the sun shines the day is not very distant when a similar struggle will have to be made in Canada if she is not to degenerate to the position of a mere tool of the Papacy. As a matter of fact, nearly one-half of our population is Papist, bound body and soul to obey the hierarchy. As a result, any Dominion Government is little else than the obsequious servant of the Pope's representative, who has the power, through the Catholic vote, of giving it life or death at any general election.

The present circumstances here bear some resemblance to those in the United States in ante-Civil War times. The question then was—Shall the new States be slave or free States? and the answer came in the Civil War. To-day, the question in Canada is—Shall the new Provinces be handed over to the Catholic power? And thus far the Dominion Parliament has answered it in the affirmative. But it can hardly be expected that, as the people of the new Provinces increase in numbers, they will permit themselves to be handicapped by Catholic methods. For the time, the Catholics have got the best of it, but a day of reckoning must come.

How difficult the task will be, however, may be gauged by the fact that even in Ontario, so great is the power of the priest, that for years

past they have been able to set the Education laws at defiance, and have forced their incompetent and uncertificated Brothers and Sisters into the Public Schools; and even now, when the Privy Council has dismissed their appeal, they are contending that two or three years' grace should be allowed before the Education Department's regulations are enforced.

It was considerably over a century ago that Voltaire's indignation at the horrors attending Catholic Church dominance caused him to exclaim "*Ecrasez l'Infame*;" and it has taken all the intervening period to teach even a small section of the French people the necessity of following the great man's advice. Here in Canada the tyranny of the priesthood has been to some extent tempered by the safeguards of British rule; but the Papal power has been visibly growing during recent decades, and its obtrusion into politics must certainly sooner or later lead an indignant people to resent the ridiculously absurd presumptions of a self-seeking church.

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Damaging Effect of Carnegie's Charity.

We have on several occasions remarked that possibly the distribution of the money of the generous millionaires will do far more damage than that done during its collection. It may be difficult to measure the damage in both cases, and still more difficult to compare it; for the effect, of the former is moral and esthetic degradation of a far-reaching nature, while that of the latter is mainly physical and local. Workmen of the middle and lower classes may fight and conquer against the evil effects of the greed of the monopolist and the millionaire; but the effect of the "charity" and "generosity" of the wealthy man undermines the moral stamina, not only of those immediately "benefited"—or demoralized—by it, but of multitudes of prospective beneficiaries. A striking instance in point comes from Britain in the following telegram:

"London, Dec. 16.—Prof. Sir William Japp Sinclair, of Victoria University, Manchester, in a speech at Aberdeen, voiced the numerous severe complaints of the evil effect of Andrew Carnegie's gift of \$2,000,000 to the Scottish universities. He said that he had never met an Aberdeen graduate who did not denounce the influence of the gift. It is learned from other sources that the provision whereby any Scottish student may apply to the Carnegie Trust for fees has been interpreted with such latitude that even some colored students have received aid. The practical effect of the gift was that most of the students at all the Scottish universities had drawn fees from the trust fund, many of them squandering the money supplied by their parents, and concealing the fact that they received help from the fund. It is also asserted that the university professors, in view of the students receiving these donations, have raised their tutorial fees and become less earnest in performing their

duties. It is declared that the Scottish student is losing his self-reliance and capacity for study under difficulties, and that the whole nature of Scottish university training is undergoing a change for the worse."

Such endowments as those of Carnegie and Rhodes are simply reviving all the evil effects of the "charitable" foundations that have done so much to foster pauperism in the past, only they are doing it on a far more extensive scale. Charity may cover a multitude of sins, but it undoubtedly produces a multitude of evils. Let every youth whose education is paid for out of charitable foundations be known as a "charity boy;" and possibly something would be done towards diminishing the evil. But nothing substantial will be done to that end until the conductors of public institutions have the manliness to refuse to allow charity to be accepted for work that should be fairly paid for by those who benefit by it.

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The English Education Bill.

The English Premier has announced that the Education Bill will be dropped for this session, but that next year another Bill will be introduced, and if necessary forced through Parliament with "all the resources of the British Constitution and of the House of Commons." Whatever may be the decision of the Government as to the nature of the new Bill, and whatever means may be employed to carry it through Parliament, it seems pretty certain that no Bill the present or any other Government can devise will give full satisfaction to all the sects.

Among other disturbing factors, the great increase during recent years of the Roman Catholic element in the population, largely added to very lately by inroads of Jesuits and Roman Catholic associations from France, many of them with large financial resources, is to-day one of the most prominent and dangerous.

Only a few days ago, a large deputation of Catholic representatives from different parts of the country interviewed Lord Lansdowne to protest against the Bill. Hon. Charles Russell spoke specially for London. The Catholics, he said, were peace-loving, law-abiding citizens, and wanted to live at peace with their neighbors, whether Nonconformists, Atheists or Jews, and would accept any settlement which did not compromise their claim to have "real Catholic teaching by real Catholic teachers."

Mr. Cockshutt, of Liverpool, said there were 756,000 Catholics in Lancashire, with 360 schools and 150,000 children, and to them the

question of religious education was the most serious question that could affect them.

Alderman Myerscough, of Preston, said that if one non-Catholic teacher was introduced into a single school in that city, ten thousand children would leave the schools; and other speakers told a similar story. They had built schools at untold sacrifice, and meant to keep them to the last. They did not want any permissive legislation; they wanted their rights secured.

In his reply, Lord Lansdowne hinted at what may be attempted by the Government next year—a bill that would give “a certain amount of variety and elasticity.”

The difficulty, however, with the Catholics in England—and we have the same difficulty here—is that they will never be satisfied unless they are permitted to have full control of their own schools, and at the same time receive a share of the government education grant. It seems clear that Churchmen and Nonconformists of various shades of opinion would be satisfied if they could be allowed to have a certain part of the school session set apart for some sort of religious teaching. Their object appears to be mainly to get the work now performed very inefficiently by their churches and Sunday schools, done authoritatively by the school teachers, trusting in providence that in time this may lead to the teachers being selected from their sectarian school students.

In the late Bill, this was provided for by the House of Commons, the religious teaching being appointed to be given at the commencement of each day's work, and the children of non-sectarians being released from attendance until the regular school work began. The House of Lords, however, annulled this last provision, and so altered the Bill that it was objectionable to all but the Anglicans. Had it been passed in its former shape it is possible that it would have been found workable to a large extent, and might have answered its purpose for a few years. As it is, the delay and discussion have aroused the Catholics; and it is certain that any future Education Bill will have a slim chance of passing which does not give them full control of their own schools.

It has been thought that the quarrels of the sects might lead to the adoption of a purely secular system of education, leaving religious teaching to the care of its own special agencies. There seems, however, but small chance of such an outcome. Lord Lansdowne's hint is most likely to be verified, and that the government may attempt to introduce a scheme under which sectarian schools of all sorts may be partially endowed by grants from the public purse.

Municipalization or Nationalization of Public Utilities.

The proposition made by Mr. Boyce, of Chicago, a multi-millionaire publisher, to take over the U. S. postal business and carry it on so as to pay the nation a good dividend instead of incurring a deficiency, is one that shows the constant vigilance that is necessary if we wish to keep our public utilities out of private hands, and to carry them on for public good instead of for private gain.

Mr. Boyce's proposition has some features that seem attractive at first sight. He proposes (1) to organize a company with a capital of \$50,000,000 to carry on the postal business under full Government inspection; (2) to reduce all the present postal rates by one-half and to establish a rural postal express service; (3) to pay rental for present post-office quarters, and to charge regular rates for the Government's postal business; (4) to engage a first-class man as manager at a salary of \$30,000 per annum; (5) to abolish all sinecures and all politics; and (6) to pay the Government all profits above 7 per cent. on capital.

Now, if there were no consideration in this matter but that of mere money-making, we might be inclined to regard Mr. Boyce's proposal with some favor; and under similar conditions we should be compelled to favor the handing over of all public works to private corporations, to be carried out under a sweat-shop system. But we regard the profit-making in public works as by no means its most important feature. The first and most important requirement of all public services is that they should efficiently perform the work they are established to do; and the second, that this work should be done economically.

"A new broom sweeps clean," is an old saw that has much truth in it; and, though a new corporation doing Government work might show up well at first, the history of all ages shows that, in the long run, private contract is open to just as much objection as Government departmental work. In the present case, it seems a favorable offer to reduce the postal rates by one-half and to pay over to the Government all profits over 7 per cent. The history of our own Consumers' Gas Co. of Toronto shows, however, how persistently a private company can evade the clear stipulations of its contract with the people's representatives, with an ulterior object of securing an enormous profit if their contract should be cancelled.

The United States people should shut their eyes to the bait held out to them and their ears to the monopolists' Cheap John blandishments. Their only rational course is to enact such laws as will secure, as far as may be possible, honest and faithful service; and to prevent the powers

of the Postal Department being prostituted for personal and sectarian objects. In the long run, an honest people will be honestly served by its public servants; to let out its public works to private monopolists is only to add another set of profit-takers with a new set of sinecurists to those they already possess.

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Race War in the United States.

A critical condition of affairs between whites and blacks in the Southern States seems to have arisen. At Wahalak and Scooba, Miss., there has been much shooting, many lives have been lost, and a party of negroes have fortified themselves at a point about two miles from Wahalak, and threaten to burn the town. A company of infantry and a battery of artillery are on the scene, and these are aided by a company of armed civilians. It seems unlikely that quiet can be restored until many negroes shall have been disposed of. How far the trouble may spread no one can tell; but one incident mentioned indicates the feeling of the whites and the probable fate of many of the colored people. On board of a train near Artesia, Miss., a negro became involved in an altercation with two white men. When the train reached Artesia, the negro was taken out and shot.

It would not surprise many people if Senator Tillman's predicted race-war should begin much sooner than he anticipated; and those who hear much of the opinions of the Southern whites will not be surprised if, when it does begin in earnest, the world is "staggered," if not in Oom Paul's intended way—whatever that way may have been—but in some startling way all the same. For it seems pretty certain that the race war will be a fight without quarter, and with a clear understanding that the more negroes are put out of the way the less future trouble there will be to provide against.

The race question is one that involves too much present friction to permit the whites to wait for whatever solution time may bring. The blacks have been encouraged by their friends to assume a prominence in politics for which their low mental capacity and educational status by no means qualified them, but to which they might have attained ultimately if a probationary period had been passed through.

Giving freedom to slaves, as many instances have shown, is a dangerous work, and we can well understand the reluctance Lincoln had to issuing his Emancipation Proclamation. As is well known, it was only issued as a military measure to weaken the South. Lincoln had no doubt learnt

a lesson from the British West Indies, and knew what troubles would result from suddenly giving freedom and the rights of citizenship to a large body of slaves totally unfit for their exercise.

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Another Sunday-school Bank Wrecker.

The "Farmers' and Drovers' Bank of Pennsylvania" at Waynesburg, Pa., is the latest bank to stagger the world with its sample of fraud. Incidentally, the notion that women are likely to be more honest than men either in business or politics receives a rude shock, especially coming so soon after the damaging exposures of feminine business methods in the York County Loan Co.'s failure. A man named Rinehart, who twelve years ago was a country school teacher earning \$40 a month, was the manager of the concern, but seven women clerks, who each, by Rinehart's orders, kept a separate ledger of the bank's affairs, are said to be the perpetrators of the forgeries by which the bank was robbed of \$1,000,000. Of course, robbery has nothing to do with religion, so Rinehart, though the bank's doors were shut, saw no good reason why he should neglect the souls of his Sunday-school class, and accordingly marched to Sunday-school with his Bible under his arm as usual. During his walk home, similarly equipped, he told a reporter that "politics had been the ruin of the bank as well as of himself." It is always politics, or betting, or stock-jobbing, or something similar, that a thief blames his "fall" upon. He is now penniless, he says, all his property having been seized by the receiver of the bank, but he will be a millionaire again a few years hence. Possibly he will be, if he can manipulate his Bible and Sunday-school work to gain the confidence of a new lot of "suckers." Next time perhaps he will salt down his savings a little more securely. He has, in twelve years, evidently not had time enough to learn all the tricks of bank swindling.

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Socialism and the Toronto Municipal Elections.

There are one or two features in the Toronto New Year elections that deserve notice. Of the three mayoralty candidates, it was thought that neither of Mayor Coatsworth's opponents would be largely supported, though the feeling against the mayor and his allies was very strong. Few expected that Lindala, the Socialist candidate, would obtain anything like the 8,250 votes that were polled for him, for it is doubtful if the total Socialist vote would number 200; and Lindala's large support

must be taken to represent the popular dissatisfaction with a mayor who is chiefly known as a Conservative and is commonly regarded as a tool of the wealthy monopolists and grasping corporations.

In the absence of an acceptable candidate, it was fortunate that Lindala, a Finn who has lived many years in Toronto, a man of moderate views and moderate promises, who has achieved a fair reputation as a business man, was a candidate that anybody could vote for without any wrench to party or social ties, and his candidature has done a great deal of good in compelling some attention to the Socialistic movement and ideas. It will tend to take the edge off the sneers of opponents. No good can come of either ignoring or jeering at the views, however crude or mistaken, of large sections of our fellow citizens.

Another satisfactory point is the result of the voting on the proposed public works by-laws. The matters intended to be dealt with by three of them had been much discussed—that for the trunk sewer for several years. As a bid for popularity these by-laws were passed in the last hours of the life of the old council; but the common sense of the people prevailed. In spite of a lavish outlay by the electric light companies, who left no stone unturned or trick unplayed that might defeat the by-law authorizing the municipality to secure electric power from Niagara and supply it at a moderate rate to citizens, it was carried triumphantly. But Mayor Coatsworth's concession to the railways, the \$3,000,000 for a sewer that is not even planned, and the dishonest scheme for a new Exhibition entrance, were all hopelessly defeated.

On the whole, though not entirely defeated, the forces of monopoly and corruption have experienced a decided check. The elections seem to prove a great growth of public sentiment in favor of municipalization and against the increasing power of monopolies.

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The Preachers and Political Corruption.

At a recent Baptist convention at Peterborough, Ont., Dr. Chown, of Toronto, provided the feature of the gathering in an address on the tendency of the times towards political and commercial corruption. "The church and the pulpit should have taken the matter up and dealt with it on its merits," he said. As if preachers and church members were not at least as corrupt as any other sections of the people. Indeed, Dr. Chown admitted as much when he said that "ministers were more or less afraid of the subject on account of the opportunity it afforded to offend." Which, being interpreted, means that the preachers are after "the stuff,"

just like other parasites, and are afraid to tell what they think is true for fear of offending the rich corruptionists who provide their salaries.

It may be true that "political corruption is more rampant than ever," but if so, what an admission for a Christian preacher to make! What good can a religion be if it does not act as a restraining influence upon the vicious and the criminal? The evidence seems to prove conclusively that organized corruption has been the basis of party politics in Canada ever since Confederation; and church members and preachers have been as deep in the mire as other classes. It was only a year or two ago that a Methodist conference complained that their people were not getting a square deal in the distribution of political jobs! Nice people to talk of political corruption!

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A Variety Show in a New York Church.

Rev. Dr. F. M. Goodchild, of the Central Baptist Church, New York, is one of the preachers who are trying to galvanize Christianity back to life. His latest freak is the introduction of variety show acts into his church service, one act being a selection of whistling solos by Miss Palmer, followed the next Sunday by a performance on the musical glasses by Charles Wold. We suppose the rev. gentleman will announce the professional contribution to his otherwise sacred (?) service in some such form as this: "Let us now worship God by listening to the lip-service of Miss Palmer!" Or this: "Let us now hear Mr. Wold draw music from his glasses to the praise and glory of God!" After which would come the admonition—not, as the street acrobat used to have it: "Tuppence more and up goes the donkey!" but—"Let us now worship God by passing around the collection-plates. The laborer is worthy of his hire. The Lord loveth a cheerful giver. He that giveth to the Lord lendeth to the poor. Let your shekels so shine —," etc., etc.

The following item appeared recently in the *Canadian Municipal Journal*: "An appeal against the taxation of a priest's house has been made at Windsor, Ont., on the ground that it is exempt under the general law. If this succeeds, it will make a change all over Ontario."

In the Ontario Statutes for 1906, at page 944, section 9, of the Act incorporating the Collingwood Y. M. C. A., reads as follows:

"9. The buildings, lands, and equipment of the Young Men's Christian Association of Collingwood, so long as occupied by and used for the purposes of the association, are declared to be exempted from taxation, except for local improvements."

Why not exempt the property of all Christians? Would that not be in the interests of true religion? Why not "spoil the Egyptians!"

DR. FRANCIS E. ABBOT'S SYLLOGISTIC PHILOSOPHY.

—:O:—
BY THE EDITOR.
—:O:—

OF the making of philosophies, as of the making of books and religions, there seems to be no end, and I think there is good reason for this state of things. A man who should set himself to the task of digging to the bottom of the Bottomless Pit might naturally expect his task to be as endless as that of Sisyphus or that of the seekers for the Philosopher's Stone. But each philosophy-builder, like the religious sectarians and the inventors of perpetual motion, seems to imagine that he is endowed with power enough for the task of putting a concrete floor on the abode of the damned.

When the Duke of Abruzzi started for the North Pole, he had a definite point to reach, however difficult might be the road to it—a point which, like the Irish sailor's kettle, though not yet found, is not lost, because its whereabouts is perfectly well known; the kettle being at the bottom of the sea and the Pole in lat. 90°. But when we are presented with a new—and of course true—philosophy, we are only prevented from asking: Will it hold water or is it simply a cistern without a bottom? Is it a "house built on a rock," or merely a shanty on the same old quicksand that has swallowed up so many similar creations in the past? by the assurance—justified by prejudice, perhaps, as much as by reason and experience—that its essential corner-stone will be *non est* as certainly as Archimedes' fulcrum.

I am sorry Mr. Underwood, in his sketch of Dr. Abbot's "Syllogistic Philosophy" (SEC. TH. Dec. 8), did not give us his own view regarding it, and made no attempt to discuss it critically, because in doing so he would have helped vastly those of us who have not the time to study two large volumes in order to find out what a deceased philosopher deemed "a pearl of great price," but which he had not cared to publish while he lived.

Without attempting to criticize Dr. Abbot's ideas on such slim material as those supplied by Mr. Underwood, there are one or two points which seem deserving of notice: and the first one that strikes us occurs in the name itself, "Syllogistic Philosophy." All knowledge or philosophy is necessarily syllogistic in its nature. The logician may frame rules and expose fallacies arising from a non-observance of them; but essentially all knowledge is the result of a syllogistic method of thinking. A man's experience in any special department is his major premiss; some new sensation or idea his minor premiss; and his conclusion will be valid or the reverse according to the extent of his experience and the correctness of his interpretation of the observed facts.

Mr. Underwood's apt and happy illustration of the Archimedean problem indicates unmistakably where the fault lies in the failure of philosophers at theory-building. There is just the same difficulty in securing a fulcrum on which to place the lever that is to throw the earth out of gear as there is in securing an axiomatic foundation for a "true" system of philosophy. The foundation of all knowledge is human sensation, and it must be admitted that our sensations indicate only imperfectly the objective realities or the subjective changes which produce them; the substitution, therefore,

of "I know" for "I think" gives no greater validity to Dr. Abbot's system than that possessed by Descartes'.

Even if we claim that man has intuitive perceptions of certain truths—which I think no sane man can believe—philosophy would still be bound to verify those truths and test the reliability of their source. But "I think" [that I know] seems every whit as valid as "I know" [that I think]. Each statement involves the same assumption that the fact of thinking or knowing proves indubitably the existence of the thinker; the only difference being that of the two assertions "I know" demands more proof than "I think"—requiring, indeed, for its full demonstration the very corner-stone we seek. Instead of being axiomatic, it is rather a case of *petitio*.

If we could acquire knowledge or certainty without thinking, as intuitionists would appear to argue, perhaps something might be said for the change; but knowledge without feeling and reflection is unthinkable, for what we term knowledge is only attained through a succession of sensations, perceptions, and comparisons which produce and exercise our reasoning powers. Both formulæ, in fact, are defective in assuming the very fact which needs proof. To say "I feel" or "I see, therefore I exist," would be as near to axiomatic truth as to say "I know."

I am very much inclined to agree with Dr. Abbot's contention as to the knowability of "things in themselves." But the questions confront us, What are "things in themselves?" and Why and how do they arise? This, of course, is on the assumption that we can "know" anything at all. In my view, the only knowable realities are phenomena—the forms which the substance of the universe takes on and the powers it manifests in its manifold evolutionary changes. What that substance is and why it assumes its ever-varying forms seem to us be questions altogether beyond the mentality of man.

Take the example of a house. With great thought and labor a man builds a substantial house. A fire occurs, and the house disappears. The vegetable ingredients mainly "go up in smoke," and the minerals go down to the earth in rust and mud. Was the house a reality? While it lasted, yes. Afterwards, it existed only in memory or in dreamland. But its ultimate constituents still exist, and our science teaches us that they are eternal realities, though future science may prove them to be bodies different from anything within the range of the present-day scientific imagination. Is it not beginning at the wrong end to try and formulate a "science of sciences" before the sciences themselves have been half developed? We are founding our philosophy on the abstract before we half know the constitution of the concrete, just as we have founded our religion upon an imaginary "divine" while almost totally ignorant of human powers.

Then, let us ask, what validity is there in Dr. Abbot's "principle of absolute logic"—that "whatever is evolved in consequent must be involved as antecedent." Whether or not this is a principle of "absolute logic," it is exactly the same contention as that held by ancient as well as modern idealists, metaphysicians, spiritualists, etc., who insist that mind or intelligence exists in all matter or it could never have been evolved.

I have always fought shy instinctively of "absolute" things. In all honesty, I must confess that the term conveys no meaning to me, and I cannot conceive the existence of such things. If any supernatural beings

exist, my opinion is that they cannot escape the control of law. Their knowledge, like ours, must be but a knowledge of relations. Their world must be one of "I and Not-I" or "I and We." And if there is anything like "absolute logic" that is different from correct logic, I do not think it will be found of any use to god, man, or beast.

But is it true that "whatever is evolved as consequent must be involved as antecedent?" Is it really true that there is nothing new under the sun? Is the brick involved as an antecedent to the house? Did the brick, as a brick, exist potentially in the mud deposited from pre-historic floods?

Unquestionably the mud existed, and was a necessary antecedent to the actual house-building; and, equally unquestionably, we cannot break the chain of cause and effect which led the mind of man to build his house of bricks instead of relying upon timber or rocks; but it seems "absolute logic," or something of a similar kind, to imagine that in any rational sense "bricks" existed before the mind of man imagined their making and use. The fallacy would not be worth consideration were it not for the use made of it, the results of which are shown in the last two items we shall notice.

"In other words," we are told, "Energy is the one and only substance, of which Mind and Matter are two real forms, different, but working in co-operation." To take "mind" as the correlative of "matter" seems like taking an individual as the equivalent of a genus. If the universal substance be Energy, the source of Matter seems inconceivable. We may laugh at Johnson stamping on the ground to disprove Berkeley's Idealism, but Matter is a giant from whose club we cannot be shielded by a cloud of words. It may be a partner in a firm, but it cannot have a senior partner. It must be as old as any father we may posit for it outside the realms of theology. We might as well say that motion is the source of matter; just as Spiritualists and others say that Spirit is the source and creator of matter. The attempt to posit Energy, Force, Motion, Mind, or Matter as the one "universal substance" is in my view altogether futile.

When in 1880 Du Bois Raymond formulated his Seven World-Riddles, he concluded that, while the essence of matter and energy and the origin of sensation were insoluble problems, the origin of life and rational thought was "difficult but soluble." Since then much progress has been made and clearer views prevail. The origin of sensation (and consequently of mind) seems to be on the high road towards being removed from the category of insoluble problems, and placed beside the origin of life in that of soluble problems. Mind seems to me to be a peculiar manifestation of energy or motion that accompanies special temporary forms or phases of evolutionary development, which in the mass we term "life." When these phases end life and mind will disappear from the earth, unless carried on by men of granite and trees of ice.

Finally, Dr. Abbot sees "*personality*" as the supreme reality at either extreme of his philosophy, "in the universality of the world as well as in the individuality of the person." We cannot imagine that the apparent confusion of ideas in this formula would in any degree be cleared by the reading of Dr. Abbot's many pages of exposition and argument. Certain it is, that to the acute thinkers known as metaphysicians and philosophers many words have a special technical meaning that is incomprehensible to

the lay mind. We ask a common dictionary-maker what he understands by the word "personality," and he tells us it is the bundle of qualities that constitute an *individual* and distinguish it from other individuals. How can any such description apply to "the universality of the world?"

Our idea is, that Dr. Abbot has only added another contribution to the dust-heap of metaphysical mysticism. Of him as of many other so-called philosophers, parodying Pope's lines, we might say :

Behold the Mystic, whose o'ercultured mind
Reads thoughts in rocks and reason in the wind ;
Throws science to the dogs, and with rapt eye
Sees intellect alike in earth and sky ;
And, spurning dogmas that teach Trinity,
Makes persons equal to infinity.

SOCIALISM A REVERSION.

—:O:—
BY ERNEST CROSBY, IN "SINGLE TAX REVIEW."

—:O:—

SOCIALISM is a comparatively new word, and it is usually regarded as signifying a new thing. Men are individuals (so we are told), and hence individualism is the natural state of the uncivilized man ; but socialism is the recognition of the claims of a higher entity than the individual, namely, the Community or State, and the appearance of this idea on man's horizon is the mark of a distinct advance in evolution.

This is a pretty theory, but it is contradicted by all the facts of history. As every race emerges into the historical period, we find its members altogether devoid of what we call individualism, and completely subject to the dominating idea of Clan, Tribe or State. The individual has no value ; the community is everything. Japan gives, perhaps, the best contemporary example of a nation in this state of development—that is, the Japan of fifty years ago. Lafcadio Hearn, who so loved Japan that he became a naturalized citizen and married a Japanese woman, asserts that that country found itself at the time of the arrival of Commodore Perry in the same stage of evolution which the Greek cities had attained six or seven hundred years before Christ, and a study of recent Japan can acquaint us with many of the features of early European civilization. "The individual did not exist—except for punishment," says Hearn, "and from the whole of the producing classes, whether serfs or freemen, the most servile submission was ruthlessly exacted. It is difficult to believe that any intelligent man of modern times could endure such conditions and live." ("Japan, An Interpretation," by Lafcadio Hearn, Macmillan & Co., p. 278.) And the author finds the same kind of government in ancient Egypt and Peru, among the early Greeks and Romans, and in the Chinese and Hindoo communities of to-day. "It means a religious communistic despotism—a supreme social tyranny suppressing personality, forbidding enterprise, and making competition a public offence." For centuries a part of the education of high-born Japanese men and women was the art of committing suicide in case, with or without reason, their feudal lord should suggest it.

Absolute conformity to every custom and opinion was exacted of everybody, and if by any chance a man with a mind of his own appeared (and this seems very rarely to have been the case), he was treated as an outcast. The result of this system had its beauties. "Fortunate indeed," says Hearn, "were those privileged to enter this astonishing fairyland thirty odd years ago, before the period of superficial change, and to observe the unfamiliar aspects of life; the universal urbanity, the smiling silence of crowds, the patient deliberation of toil, the absence of misery and struggle. Even yet, in those remoter districts, where alien influence has wrought but little change, the charm of the old existence lingers and amazes; and the ordinary traveller can little understand what it means. That all are polite, that nobody quarrels, that everybody smiles, that pain and sorrow remain invisible, that the new police have nothing to do, would seem to prove a morally superior humanity. But for the trained sociologist it would prove something different, and suggest something very terrible. It would prove to him that this society had been moulded under immense coercion, and that the coercion must have been exerted uninterruptedly for thousands of years. He would immediately perceive that ethics and custom had not yet become dissociated, and that the conduct of each person was regulated by the will of the rest. He would know that personality could not develop in such a social medium—that no individual superiority dare assert itself, that no competition would be tolerated. He would understand that the outward charm of this life—its softness, its smiling silence as of dreams—signified the rule of the dead. . . . Even that Greek world, for which our scholars and poets profess such loving admiration, must have been in many ways a world of the same kind, whose daily mental existence no modern mind could share." (Pp. 418-9.) And Mr. Hearn tells us of three kinds of omnipresent pressure in Japan—from a man's superiors, from his equals, and from his inferiors. "Thus, in every direction, the individual finds himself confronted by the despotism of collective opinion; it is impossible for him to act with safety except as one unit of a combination. The first kind of pressure deprives him of his moral freedom, exacting unlimited obedience to orders; the second kind of pressure denies him the right to use his best faculties in the best way for his own advantage (that is, denies him the right of free competition); the third kind of pressure compels him, in directing the actions of others, to follow tradition, to forbear innovations, to avoid making any changes, however beneficial, which do not find willing acceptance on the part of his inferiors." (P. 428.)

We have here a picture of the social condition of our own remote ancestors, conditions which still survive to a certain degree in the communities and guilds of the Middle Ages, and which are to be found to-day in the Aryan villages of India and in the mirs of Russia. The patriarchal despotism of the Russian commune presents many of the features which Hearn finds prominent in Japan. Is it a picture attractive to the modern European and American eye? It has taken us a thousand years to escape from this intense socialism and to discover and establish the value of the individual man. Revolution upon revolution has turned upon this issue. The sanctity of the individual, of his life, his person and his property has been learned only after long and painful lessons. The rights of trial by jury, of habeas corpus, of refusing to incriminate one's self, of free speech, of the

ballot, mark stages in the path we have climbed. We have not reached the top yet by a great deal. We are still far from free, and monopoly and custom still oppress us with a heavy hand. But are we for that reason to stop climbing? Are we deliberately to put ourselves back under the awful despotism of an invisible idea of society, a hobgoblin which we have been so long exorcising?

And do not believe the shallow talk that individualism is nothing but egoism. You are an individual just as much as I am, and if I am egoistic in affirming my own individuality, I am altruistic in affirming yours. The altruistic basis of Christian ethics is individualistic—it is to love *your neighbor* as yourself—not the State or the Church, mind you, but the individual neighbor. The advance in humane habits of thought and practice which we have made—our hospitals and asylums—the progress of science in our universities and laboratories, have all been due to a growing respect for the individual body and the individual mind. It is socialism, properly speaking, which is neither altruistic nor egoistic, but which builds up a third imaginary Frankenstein monster which neither hears nor sees nor feels, but on whose altar the individual must be sacrificed. And we see some faint forecasts of the nature of the socialist state in the behavior of the socialist party. The dogmatism, the illiberality, the discipline, the ostracism which prevail in the socialist party press and politics are necessary results of turning away from the cause of the individual at the prompting of an atavistic and reactionary conscience. All praise to the Socialists for their condemnation of current injustice! But when they ascribe it to individualism they make a mistaken diagnosis. It is the denial of true individualism by monopoly and prejudice that lies at the root of our social ills, and the remedy lies in making the individual still more master of himself, and not in enslaving him to an organization raised to life from prehistoric tombs.

Rhinebeck, N. Y.

MORALS AND GEOGRAPHY.

On an island in the South Seas there is a tribe whose people wear no clothes. They see nothing indecent in that. But they think it immodest to be seen eating and at meal-time dive into a bush.

Up in Worcester, Mass., there is a tribe whose people eat together without thought of evil. But at the mention of a humorous study of Adam and Eve in the Garden of Eden they shut their eyes and stop up their ears.

This is morality. The South Sea islanders were as moral in their way as the officers of the Worcester library are in theirs. All get their standards from the family, the clan, the tribe into which they are born.

It is not for us to judge the naked Brown Man. Nor is it ours to pass upon the moral regulation of the library in Worcester, Mass. But we can yet be glad that in Washington our people wear clothes and our librarians are willing we should judge for ourselves if there is wrong in a humorous diary accredited to Mother Eve.—*Washington Times*.

THE DEVELOPMENT OF THE BRAIN.

BY D. KERFOOT SHUTE, A.B., M.D., PROFESSOR OF ANATOMY IN THE
COLUMBIAN UNIVERSITY.

THE brain of an average bony fish consists of six swellings in a line, one before the other. Beginning from the end towards the spinal cord, they are designated as follows, viz. : a single median lobe, the medulla ; then in front of this is another single median lobe, the cerebellum ; then the optic lobes, right and left ; then the thalami, which are small and hidden from view by the encroachment of the two adjacent segments ; then the cerebrum ; then, finally, the olfactory lobes. In this fish-brain the largest of the segments are the optic lobes.

The reptile's brain shows similar parts with the same serial arrangement. The reptile is a higher creature, a more intelligent animal, than the fish, and in consonance with this fact the cerebrum is the larger and more dominant part of the brain instead of the optic lobes.

In the marsupial, a more intelligent animal still, the cerebrum has grown so large that it extends backwards and partially covers the optic lobes. It is to be observed that in the marsupial the cerebellum (like the cerebrum) has evolved to a higher phase. It consists of a median lobe, which is larger than the median cerebellum of the lower creatures mentioned, and of two lateral lobes, one on either side, which have been acquired in the course of evolution. The median lobe, the homologue of the single median cerebellum of lower animals, is larger than the lateral ones. The cerebellum of the marsupial has its surface increased by fissures, while that of the fish and reptile is smooth. The fissured cerebellum is a higher evolution than the smooth ones. In the groups of animals referred to so far, the cerebrum is smooth and the olfactory lobes are still in front, though much encroached upon in the marsupial by the enlarging cerebrum. In animals still higher in the scale of life, such as the prosimiæ (Lemurs) the cerebrum has reached yet larger proportions and complexity, and has grown still farther backwards towards the medulla, so that it hides from view a considerable portion of the cerebellum ; it has also grown forward, thus concealing largely the olfactory lobes. The cerebrum is no longer smooth, but has a number of simple fissures and convolutions (the higher animals have numerous complex fissures and convolutions). The lateral lobes of the cerebellum have increased relatively more than the central lobe, and the whole organ has advanced in complexity of fissures. In the higher simiæ (monkeys and apes) the cerebrum has grown so far backwards as to almost completely cover the cerebellum and medulla, and its convolutions have become much more numerous and complex. The cerebellum has also

grown greatly, and its lateral lobes are now larger and more complex than the central lobe.

Finally, in man the whole brain has grown so enormously that it is three times larger than the brain of the highest simian creature. The cerebrum, especially, has increased enormously in size. It has grown not only backwards (overlapping the cerebellum), upwards, and downwards on the sides ; it has grown so far forwards as not only to cover the olfactory lobes, but also to project far beyond them. The cerebellum has also increased in size and complexity, especially the lateral lobes.

It is a very interesting and instructive fact that in the development of the human brain from the fertilized ovum, these same stages, which are permanent conditions in the zoological (taxonomic) series, are passed through by it as transient stages.

One of the earliest conditions of the human brain is that in which it presents three swellings in a serial arrangement. They are known from behind, forwards, as hindbrain, midbrain and forebrain. For our purpose it is sufficiently accurate to say that the foetal brain, in developing from this early condition to a later and higher condition, differentiates the hindbrain into the medulla and the cerebellum ; the midbrain becomes the optic lobes ; and the forebrain differentiates into the thalami and the cerebrum. A little later the cerebrum buds forth the olfactory lobes, so that the human brain will consist of six fundamental segments,—one behind the other. This is the *fish stage* in the growth of the human brain.

As development proceeds, the most conspicuous growth of the brain is observed in connection with the cerebrum and cerebellum. The cerebrum particularly grows relatively and actually larger and larger, but does not yet cover any portion of the optic lobes. This is the *reptile stage*.

The cerebrum, continuing to grow, finally covers the front portion of the optic lobes. This the *marsupial stage*.

Growing further, it soon covers a greater or less portion of the cerebellum. These are the prosimian (Lemur) and simian stages. Finally, it grows so far backward as to completely cover the cerebellum, and so far forward as to project much beyond the olfactory lobes. This is the human stage.

In the study of the phylogeny of the brain we found that the cerebrum in fish, reptile, and lower marsupial is smooth. In the primates (Lemuroidea) it is convoluted ; in the simiidae it is still more convoluted ; while in man it reaches the climax of complexity in the size, number and sinuosity of its convolutions. The object of these convolutions is to increase the surface of the cortex of the brain, the cortex being the seat of psychic phenomena. Other things being equal, the greater the amount of cortex the greater is the intelligence. During its embryonic development the human

cerebrum passes also through the stage of smoothness to increasing complexity of convolutions. Simultaneously with this advance of cerebral organization, there is an unfolding of increasing intelligence.

The cerebellum presides over the co-ordination of the muscular movements of the body. It also, like the cerebrum, passes through the fish, reptile, marsupial, lemur, and simian phases. At first it consists only of the median lobe; then the lateral lobes appear, at first small in size, but getting larger and larger until they greatly surpass in bulk the more primitive median portion. At first the cerebellum is smooth, but as it develops, its fissures become greater and greater, thus increasing its cortex, which presides over the muscular movements. With the developing cerebellum are associated increasing power of muscular co-ordination; increasing delicacy and complexity of muscular movements. Thus the ontogeny of the brain recapitulates its phylogeny.

(To be continued.)

DEATH OF MR. R. T. HOLMAN, OF SUMMERSIDE, P.E.I.

—:O:—

IN the death of Robert Tinson Holman, on Dec. 11, at the age of 73 years, Canadian Freethought has lost another stalwart champion. Born in St. John, N.B., in March, 1833, he began his working life at the age of thirteen; but it was only after about a dozen years of vicissitudes that he at length started in a small way, on his own responsibility, the business that he finally worked up to the immense concern now known as "R. T. Holman, Limited," at Summerside, P.E.I. The secret of his success, it has been said, was his patient attention to every detail of his business, his indomitable perseverance, and his steady pursuance of the great aim he had in view—to make his store a place where both purchasers and sellers should be able to find everything they could reasonably ask for. Mr. Holman was universally known throughout Canada as an upright and honorable merchant, and withal he was a kindly and charitable man, who will be held in grateful remembrance by many of the poor in his neighborhood. His wife and eight children survive him.

A little work, a little play
To keep us going—and so Good-day!

A little warmth, a little light
Of love bestowing—and so Good-night!
—*George Du Maurier.*

A little fun to match the sorrow
Of each day's growing—and so Good-morrow!

A little trust that when we die
We reap our sowing—and so Good-by!

A BESTIAL SOCIETY.

—:O:—

BY ROBERT BLATCHFORD, IN "THE VANGUARD."

—:O:—

I am one of those described as crafty agitators ; but I am a man, with a head on my shoulders, and eyes in my head, and I am sick and sorry with the sights I see. I look up, I see the solemn heavens and the shining stars ; I look down, I see the fertile earth, and the pure rivers, and the radiant flowers of the field. I look around, and I see my fellow-creatures struggling and sweating, suffering and debauching ; I see them fighting and plundering and oppressing each other the wide world over.

I bethink me that the earth is fruitful and fair ; that man is clever and strong ; that life is short, and its needs few. I bethink me that with order in the place of chaos ; that with wisdom in the place of folly ; that with peace in the place of war ; that with helpfulness in the place of antagonism ; that with love in the place of hate, the earth would yield to all men all things needful, both for the body and the mind.

I see that men might be happier and better, and more free and able to grow in grace than they now are. I see that grace and peace can no more be born of lust and hatred than a dove of a vulture, or a lamb of a wolf. I see that lust and hatred prevail in a society which foredooms helpless babes to crime and young girls to prostitution ; which rewards industry with contumely, and seals brave histories with a pauper's grave ; which promotes vice and greed to high places, and clothes idleness in robes of price ; which fosters craft and falsehood, and dignifies the whole swinish, hellish system with the name of Christ. I say that such a society is bestial and accursed.

But the "crafty agitators" will not rest satisfied while one willing worker has no work, while one idle loafer lives on other men, while one child lacks bread, or one woman is exposed to ruin. They will first have the people fed and clothed, and taught and cherished, and not till then will they put one cathedral stone upon one another, nor grant one ounce of gold for royal or plutocratic crowns.

When a captain, a passenger, a chaplain, and a dozen sailors are adrift in an open boat, there is no thought of keeping up positions. The bread and the water are equally shared out ; the captain commands, but he does not steal rations from the common stock.

Study the words of Christ and the Apostles, and you will find that the true dignity and honor of the great and the strong are in their sacrifice, not in their clothing and their wages. It is the *duty* of the brave to lead, of the able to rule, of the strong to work. It is the *right* of the colonel to die *first*, and of the captain to quit the sinking vessel *last*.

What would be said of an Atlantic liner if, while the crew were dying of typhoid fever and starvation, the captain, the chaplain, the passengers, and the ladies were feasting in the cabin, or dancing on the quarter-deck ?

Yet the ship of State is just such a ship, and in it are such things done.

Observe the ostentation of our day. Observe the luxury and display of our town halls, our palaces, our art galleries, our colleges, our cathedra's, and our ships of war ; contrast these things with the slums, the work-

houses, the prisons, the coalpits and the workshops of the poor. Can you reconcile the splendor and the poverty, the vanity and the misery, to the principles of justice or of wisdom?

I say that while women are weeping and children are starving; while industrious men and women are herding like beasts in filthy and fever-haunted hovels, to build art galleries and churches, town halls and colleges, is like putting on a muslin shirt over a filthy skin, a diamond crown upon a leprous head.

I say that the religion and the culture which demand riches and blazonry while vice and misery are at their side are like painted harlots hiding their debaucheries with rouge, and their shame with satin and spices.

I say that the cant and affectation of piety and culture which lisp sentiment and chant hymns in drawing-rooms and chapels while flesh and blood are perishing in the streets, and while the souls of our sisters creep shuddering to hell—I say that these maudlin, sickening things, with their poems and sonatas, their chants and benedictions, are things false and vain.

We Socialists are honestly desirous of doing good. We submit our proposals frankly. We demand sound argument and fair hearing. We think Socialism would prove practicable, and we are sure that it is just. Socialism would not bring perfect universal happiness. No political system could do that. But Socialism would let Labor breathe. Think again what Socialism *is*, and then you may easily compare it with the state in which we now suffer and struggle for a brief, anxious, and feverish life.

Under Socialism, we should not have heaven on earth. But there would be no starvation; there would be no pauperism; there would be no strikes; there would be no barefooted children in the streets; there would be no fraudulent trustees, no bankrupts; there would be no slums, no annual massacre of innocents by preventable disease; there would be hardly such a thing known as ignorance, there would be scarcely any drunkenness, and crime would shrink to microscopic dimensions.

Then no man who would work need be idle, no man who had worked should be unpaid, idleness would be checked, luxury would be despised, the people would have freedom, and hope, and rest, and pleasure; and the commercial greatness of this sordid, famine-stricken, benighted, miserable land would appear to the happier people of America like the memory of a hideous dream.

THE JEWS AND THEIR FICTITIOUS HISTORY.

It is reported a Spanish translator of "The Rise of English Culture," has announced he is fully satisfied the so-called Hebrew Scriptures are really comparatively modern productions.

Only they who have turned their researches in that direction, and have investigated the many questions involved with the desire to know the truth, can form any idea of the defects in the current history relating to those people, the special favorites of Heaven. How strange that the Phoenicians, of the Semitic race, a great, powerful and prosperous nation, the fathers of the world's commerce, with ships on every sea and with

traders in every port, their language and literature identical with that credited to the Jews, having the same manners and customs, and worshipping the same gods, should wholly disappear from history, not a trace of them remaining in any country, while the Jews are scattered everywhere, and are the most populous in those regions where the Phoenicians were the most numerous when authentic history was written.

In all classic history Phoenicians are mentioned; but the Jews are not named in any ancient work which is not believed to have been forged by scholarly monks in the interest of Catholicism.

The pseudo-Jews, wherever found, are ignorant of their true history. Conquered by other nations and held in servitude, they have constructed their own history on Christian fabrications. They have been victims of persecution by every Christian nation but the American.

Though the Phoenicians had colonies all along the southern coast of the Mediterranean, with populous cities in Spain, yet they were called Jews when expelled by Christians in 1492.

The Mohammedans entertain very nearly the same religious views as did the Phoenicians, and as now do the Jews. These people have no quarrel with each other. Wherever thrown together they live in harmony, worshipping but one God, and rejecting any duplication of that God.

The learned men of the Jews cling to their fraudulent history with the same tenacity the Christians cling to theirs. Scholars on either side who make discoveries in the direction we here suggest, are ostracised and classed with heretics who are false to the faith. In earlier years with Christians the dungeon, stake and fagot closed all controversy, and those who learned or suspected the truth were silenced by death.

Not until within the last twenty-five years has it been prudent to write on these questions. And even now he who calls in question ecclesiastical history is maligned, in some cases by the less informed of his own faith. Instead of lending a friendly hand to unravel the tangled thread of history, they throw obstacles in the way.

There is a concealed history which will be opened in due time, and will illuminate the "dark ages." Instead of antagonizing the scholars who have turned their attention in that direction, let us give them friendly aid.
—*Progressive Thinker.*

HEREDITARY AND ECCLESIASTICAL LEGISLATORS.

THE British House of Lords having killed the Education Bill introduced by Mr. Birrell and passed by the House of Commons, the London *Punch* gives the following report of one of the Lords' debates to show common people the profound wisdom displayed by the slaughterers:

The Archbishop of Canterbury—I am so deeply convinced of the necessity for this amendment that I now beg to move it.

Lord Halifax—I do not rise, my Lords, for the purpose of intervening for more than a few moments in your Lordships' debate. Is this fair? Is

it right? Is it honorable? Is it what we have a right to expect? Are we going to take it? I may seize this opportunity of referring to a remark once made by a noble Lord, who is no longer a member of your Lordships' House, or, for the matter of that, of the world at large—

Lord Ampthill (intervening)—Is the noble Viscount entitled to discuss—

Lord Emily (interrupting)—When my ancestors lost their heads in the French Revolution—

Lord St. Aldwyn (interposing)—Is the noble Lord aware that we are now discussing—

Lord Cawdor (breaking in)—This is not the House of Commons—

Lord Salisbury (interjecting)—Let me recall your Lordships to the portentous and unparalleled and unmatchable and unexampled gravity—

Lord Clifford of Chudleigh (interfering)—My Lords, the Catholics of England will never—

Lord Haris (expostulating)—My Lords, I have been listening with great attention to this debate, and I confess that I utterly fail to understand where we are. Who, my Lords, has moved what? Will not the noble Earl who has charge of this bill give us some guidance? There was once, I remember, a slow bowler who had a most deadly delivery. It used to puzzle us, my Lords. My Lords, we are now puzzled. (Opposition murmurs of sympathy.)

LIFT HIM TENDERLY.

The Archbishop of Canterbury—My Lords, I will endeavor to explain, or, if I may use a vulgar phrase, to put the matter in a nutshell. If this amendment is carried, we shall by the insertion of mandatory words previously rejected by the Government, and therefore eminently worthy of your Lordships' best attention, nullify—at least I hope we shall to some extent, though to what extent I cannot quite say, but at any rate the effect cannot well be the same; and we shall thus, if we strike out lines fourteen, fifteen and sixteen, and substitute the words "such teaching as a majority of parents may or shall after an appeal to the Board of Education—" I think this makes it perfectly plain.

Lord Harris faints and is carried out.

NOBLE LORDS IN BUNCHES.

Lord Stanley—To which clause does the Archbishop refer?

Six Noble Lords (rising together)—The clause to which he refers has already been omitted.

Lord Onslow (Chairman of Committee)—Ah, yes, that was the day before yesterday, but it was re-inserted yesterday.

Ten Noble Lords (rising together)—We never understood that.

Lord Onslow—Anyhow, that is what was done.

Lord Lansdowne—We re-omitted it half an hour ago.

Lord Onslow—That being so, the Archbishop is perhaps not strictly entitled to move his amendment.

The Archbishop of Canterbury—I shall move it, nevertheless.

Lord Salisbury—Hear! Hear!

Their Lordships then divided, and there appeared:—

Content, 352.

Not content, 31.

Majority in favor of the amendment, 321.

BOOK NOTICES.

DARWINISM AND EVOLUTION.

—:O:—

DARWINIANISM AND THE PROBLEMS OF LIFE. A Study of Familiar Animal Life. By Conrad Guenther, Ph.D., Professor at the University Freiburg in Baden. Translated from the Third Edition by Joseph McCabe. London : Owen & Co. 436 pp., roy. 8vo, cloth, \$3.50.

IN this work, Mr. McCabe has given us an excellent translation of an extremely interesting exposition of evolutionary theories relating to Natural Selection. "Its chief aim," Prof. Guenther tells us, "has been to vindicate the importance and value of Darwinism." The greater part of the work is devoted to illustrating this system by familiar examples." "On the other hand," he says, "every care has been taken to distinguish between facts and probabilities; and it has been clearly pointed out what general deductions may or may not be drawn from Darwinism. The ease with which the theory of Evolution is grasped too readily disposes people to regard Darwinism as the one true, natural, and sound view of the world-process. And in order to set forth all these questions with perfect clearness, it has been necessary to touch on fields of inquiry which lie beyond the range of biological science."

It will be seen, then, that the work, though only about 430 pages in extent, covers a wide field, commencing with some admirably designed illustrations of animal and vegetable life in forest, field, and pond, and extending its scope to a study of problems of morality and sociology. The author, though writing for the general reader, sacrifices nothing of thoroughness or reliability, and the reader must feel that he is following a fully-equipped guide.

The introductory chapter deals with the general theory of natural selection, the second chapter with mammals; and in it we get many illustrations of the development of mentality in play, imitation, intelligence, and instinct, both in animals and man. Says the author :

"We have learned that many qualities of mind that seem to belong to man alone are found in the animal. This shows us how untenable is the opinion of those who think they have found in man's mental powers something that distinguishes the lord of creation *essentially* from other organisms—something that makes the descent of man from other animals impossible. We now know that the theory of Evolution need not stop short at man; that even his mind is no obstacle to our admitting his development from animal ancestors. The mind of man does not differ from that of other animals in kind, but only in degree; and there is nothing to prevent us from supposing that it has been raised from the animal level by natural selection to its present altitude. Just as Copernicus smote the conceited belief out of humanity that their kingdom, the earth, was the centre of the world, so Darwin has put an end to their assumption that they occupy an exceptional position on our planet. The earth is a stage of a part of the eternal, ever-changing world-mass, humanity is a phase of a part of the ever-advancing world of organic life."

In Chapter III., "Birds," the author gives us many new suggestions on bird-life, such as the "love-dance," migration, speed of flight, origin of birds of passage, etc. Chapter IV., "Reptiles and Amphibia," and Chapter V., "Fishes," are full of interesting details given in a fascinating style. In Chapter VI., "Tracheates," the Lamarekian principle of the inheritance of acquired characters is shown to be antagonized by many facts, and, as the author says, "no case has ever been known of the inheritance of the effects of use and disuse, and so the Lamarekian principle has not a single established fact to support it."

In Chapter VII., "Crustacea and Molluses," the author, dealing with the chemical constituents of bodies and the structure of living substance, says:

"We have analyzed all substances on the earth, including the substance of which living things are composed. It has been found that the living substance contains just the same elements that we find in the lifeless crust of the earth,—in the inorganic world, as we say. . . . Thus there is no difference in principle between the composition of living and lifeless matter. Nor is there any essential difference between the forces at work in each substance. The only difference is, that we always find in the organic world certain very complex chemical compounds, especially the albuminoids, that are not found in the inorganic."

Very little is known of the composition of the "living" substance; its chief characteristic being its capacity for rebuilding itself and discharging worn-out particles. But that it is simply a further development of non-living substance seems abundantly proved by the intermediate position occupied by vegetable substances between inorganic substances and animal bodies. As our author says:

"Thus the whole animal world is based on the plants. These alone have retained the power to form living matter out of inorganic substances; they are now the sole laboratory in which albuminoid substances are prepared. This can be done, however, only by the green plants; the others, such as the fungi, need organic nourishment like animals. The green in the plants consists of microscopically small granules of chlorophyll; they have the power, under the influence of sunlight, of gradually erecting organic matter from the necessary elements of the air, earth, and water. *The plants are the foundation of life.*"

We are thus brought face to face with the great fact that "life" is but one link in a great chain, of which each link is just as wonderful as any other, both in its origin and in its maintenance.

Prof. Guenther's work is one of the most interesting and comprehensive that we have seen, and we hope it will have a large circulation.

Humanity is grander than all the creeds, than all the books; humanity is the great sea, and these creeds, and books, and religions, are but the waves of a day.—*Robert G. Ingersoll.*

AN OPEN SHOP.

The labor unions of Chicago have purchased a cemetery, where only members of the union may be buried.
—*News Item.*

All his life in a union shop
He'd daily earned his bread :
They buried him in a union grave
When the union man was dead.

He had a union doctor,
And he had a union nurse ;
He had a union coffin,
And he had a union hearse

They put him in a union grave
When he was good and dead ;
They put a union monument
Just above his head.

And then he went to Heaven,
But to stay he didn't care ;
He kicked because he said that some
Non-union men were there.

He went down to the other place,
And there produced his card,
And Satan threw an earnest face
And studied good and hard.

And then he laughed, his hands did rub,
Till he thought he'd never stop.
"Lord bless your soul," said Beelzebub,
"Why, this is an open shop !"

—*The Khan, in Toronto Star.*

NO REST FOR THE WEARY THERE.

Spirit—"Is this heaven?"
St. Peter—"Yes."

"I was afraid of it. Goodbye."

"Why—aren't you coming in?"

"No, thanks. During my life I played the harp on an excursion steamer, and I want a rest."—*Life.*

"How far is it to Monmusk?" asked a weary man who was going there afoot.

"Seven miles," was the reply.
"Who do you wish to see there?"

"Faith, it's meself I'd loike to see there," was the retort.

ENTHUSIASTIC RECEPTION.

"At last!" exclaimed the foreign statesman and man of letters, as he stood on the deck of the ocean steamship and gazed with kindling eye at the busy mart of commerce that lay almost at his feet. "Within an hour the dream of my life will be realized, and I shall stand on the shore of America, the land of the free, the home of the brave, and the hope of the world!"

Within an hour, however, he was standing before a red-nosed, glassy-eyed inspector and indignantly denying that he was an Anarchist, a pauper, a coolie laborer, a bigamist, a thief, a murderer, or a fugitive from justice.—*Chicago Tribune.*

EVER THUS.

In ancient times, when Mr. Noah
Was building up the Ark,
He hit his thumb upon the nail
And passed a rude remark ;
And so right to the present day
No man can strike his thumb
'Thout using words that damn his chance
Of reaching Kingdom Kum !

—*The Iconoclast.*

A CHILD'S ADVICE.

One morning a Sunday-school was about to be dismissed and the youngsters were already in anticipation of relaxing their cramped little limbs after the hours of confinement on straight-backed chairs and benches, when the superintendent arose and, instead of the usual dismissal, announced : "And now, children, let me introduce Mr. Smith, who will give us a short talk."

Mr. Smith smilingly arose, and after gazing impressively around the classroom, began with : "I hardly know what to say," when the whole school was convulsed to hear a small, thin voice back in the rear lisp :

"Thay amen and thit down!"—*Savannah News.*

A NEW YEAR'S RESOLVE.

—:O:—

BY JOHN KENDRICK BANGS.

O the first of the year's too cold, I fear,
 For the cause of a true reform,
 'Twere better to wait for a later date
 When things are a bit more warm.

The trouble that lies is the way of the
 wise

Who'd leave bad habits behind,
 Their virtuous sniff is frozen stiff
 By the chill of the winter's wind.

The good intent of the righteons bent
 Is nipped by the frosty air,
 And the new-turned leaf soon comes to
 grief,
 And withers beyond repair.

Old Janus bold, with his blasts so cold,
 Bites deep on the virtuous nose ;
 Reform is lost in the awful frost
 That comes with the month of snows.

'Twere better by much to await the touch
 Of a genial May-day sun
 For putting on ice your favorite vice,
 With which you at last are done.

For the tenderest flower in Nature's
 bow'r

That Time can ever evolve
 Is a sturdy oak—and that's no joke—
 Compared to a good resolve.

And that is why, with the new year by,
 To my vicious ways I cling,
 And *contra bonos mores* go
 Till the warmer days of spring.

—*Harper's Weekly.***THE MALADY CONGENITAL.**

A prominent Montana newspaper man was making the round of the insane asylums of that State in an official capacity as an inspector. One of the inmates mistook him for a recent arrival.

"What made you go crazy?"

"I was trying to make money out of the newspaper business," replied the editor, to humor the demented one.

"You're not crazy; you're just a plain fool," was the lunatic's comment.

ABOUT HIS FATHER'S BUSINESS.

"Your crop seems to be considerably in the grass," said a passerby to a negro who sat on a fence.

"Yes, sah; General Green's dun got it."

"Did you overplant yourself?"

"No, sah; planted 'bout 'nuff."

"Why didn't you plow it?"

"Wife tuck sick. She does de plowin' fur dis place."

"What do you do?"

"I preaches; dat what I does. Ef Providence comes along an' makes de 'omen sick, I can't help it. I'se been called, I has."—*Arkansas Traveler.*

A GRACIOUS SOVEREIGN.

Considerable amusement was once caused by a slip of Emperor Nicholas's pen in accepting the offers of several companies of Siberian militia, who volunteered for service at the front. The petition read, "We humbly lay at your Majesty's feet our desire to be permitted to fight and die for the fatherland." The Emperor, in accepting, wrote on the margin of the petition in his own hand, "I thank you sincerely, and hope your wishes may be fully realized."

MANY TO KEEP.

A poor woman was asked by a clergyman how many commandments there were. "Truly, sir," said she, "I cannot tell." "Why, ten," he said. "A fine company," said she; "God bless you and them together." "Well, but, neighbor," said he, "do you keep these commandments?" "Ah, the Lord in Heaven bless you, sir. I am a poor woman, and can hardly keep myself, and so how can I bear the charge of keeping so many?"

A BLOODLESS TRAGEDY.

The practice of duelling is on the decline in France, the country which has been peculiarly its home. It grows more ridiculous year by year, and those who engage in it become more and more a laughing-stock. Not long ago a Paris journalist, who had by some criticism offended a politician, received from him the following letter :

"SIR.—One does not send a challenge to a bandit of your species ; one simply administers a cuff on the ears. Therefore, I hereby cuff both your ears Be grateful to me for not having recourse to weapons.

"Yours truly,
"_____"

The journalist answered :

"DEAR SIR AND ADVERSARY,—I thank you, according to your wish, for having sent me cuffs by post, instead of slaughtering me with weapons. Cuffed by post, I respond by despatching you by post six bullets in the head. I kill you by letter. Please, consider yourself dead from the first line of this epistle.

"With a respectful salutation to your corpse, I am,

"Very truly yours,
"_____"

—*The Popular Magazine.*

HE KNEW.

The first witness called in a recent petty lawsuit in Cincinnati was an Irishman, of whose competence as a witness opposing counsel entertained doubt. At their instance there was put to him, before being sworn, the usual interrogatory, "Do you know the nature of an oath !"

A broad grin overspread the face of the Irishman as he replied :

"Indade, your Honor, I may say that it is a second nature with me."—*Harper's Weekly.*

DEFINED—BY FATHER.

"Pa, what are haleyon days?"

"S-h-h," replied H. Peck, Sr., as he looked around to assure himself that he and his son were alone ; "they're the glorious summer days when your dear mamma is far, far away from the wicked, noisy city enjoying freedom from household cares and getting the sweet, pure air she needs so much."

—*Chicago Record-Herald.*

THE GREATEST NEED.

Stranger : "I see Carnegie has offered your town a library."

Uncle 'Rastus : "Lemme tell yo' sumpin', sah—de cryin' need ob dis town am a circulatin' henceoop."—*Judge.*

HOME, SWEET, HOME.

(*New York Version.*)

Through flats and apartments

Though we may roam,

Be they ever so charming,

They're too *dear* for home.

—*Puck.*

Not far from Lexington lives a young farmer, "Sam" Woolridge, who found occasion to stop at the Phoenix in Lexington the other day. Just before Mr. Woolridge registered, James B. Haggin, of New York, owner of the beautiful Elmendorf stock farm, walked to the desk and wrote : "James B. Haggin and Valet, New York." Mr. Woolridge was the next to register, and this is what he wrote : "Sam Woolridge and Valise, Versailles."—*Harrodsburg (Ky.) Herald.*

Forgiveness is better than revenge ; for forgiveness is the sign of a gentle nature, but revenge is the sign of a savage nature.—*Epictetus.*

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A TRIP TO ROME. By Dr. J. B. Wilson, M.D., President National Liberal Party, Associate Delegate to the First International Freethought Congress at Rome, September, 1904. Lexington, Ky.: J. E. Hughes, Publisher. Demy 8vo., 350 pages, cloth bound, \$1.25, post paid.

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CONFOUNDED.

"You are such a strange girl!" said Charlie, "really, I don't know what to make of you."

"Well, then, I'll tell you, Charlie," replied Araminta, "make a wife of me." Charlie did so at the earliest opportunity.

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CHRISTIAN MORALITY NOT SUFFICIENT.

—:O:—

I BELIEVE that other ethics than any which can be evolved from exclusively Christian sources must exist side by side with Christian ethics to produce the moral regeneration of mankind; and that the Christian system is no exception to the rule that in an imperfect state of the human mind the interests of truth require a diversity of opinion.—J. S. MILL.

—◆◆◆—

The infidels have been the brave and thoughtful men; the flower of all the world; the pioneers and heralds of the blessed day of liberty and love; the generous spirits of the unworthy past; the seers and prophets of our race; the great chivalric souls, proud victors on the battlefields of thought; the creditors of all the years to be.—R. G. INGERSOLL.

—

To the shame of British civilization and religion, the attack upon Mr. Bradlaugh and upon the civil rights of his constituents goes on, and has been technically successful in a court of law. *The ringleaders are scamps*, putting forward religion as a pretext for political persecution. It is Sandwich over again denouncing Wilkes for impiety. Set a coronet on Mr. Bradlaugh's head, give him a large fortune, make him a Tory in politics, and were he the most offensive of Atheists, and the most profligate of debauchees to boot, he would have these crusaders at his feet. . . . If Parliament allows a fine to be levied on Mr. Bradlaugh for taking the seat to which he had been duly elected, it will undergo a far greater disgrace than any that can be inflicted upon it by obstruction."—GOLDWIN SMITH, in *Bystander*, April, 1881.

EDITORIALS.

GOLDWIN SMITH ON ETHICAL AND RELIGIOUS TEACHING.

Writing in his weekly paper, the *Toronto Sun*, Goldwin Smith gives it as his opinion that "the dogma which divides churches can take little hold on the minds of children, and, compared with the moral precepts of religion, is of little value in education." He also thinks his opinion will be endorsed by "the more liberal and practical sections of all parties," though perhaps not by "high ecclesiastics."

In these utterances our philosopher gives us one of his usual witches' mixtures of fact and imagination. No doubt "the more liberal" men in all churches are practically Secularists in opinion, but it is also true that a vast number besides "high ecclesiastics" are straining to their utmost to get denominational creeds and dogmas taught regularly to the school children as the only basis of a good education.

Nor do we think he is correct in his opinion that "the dogma which divides churches can take little hold on the minds of children." As a matter of fact, common experience proves that the lives of many sensitive children are filled with terror by such doctrines as those of eternal torment, original sin, and so on. Whether, intellectually, such dogmas really "take hold upon the minds" of adults any more than upon the minds of children may be questioned. It all depends upon the interpretation put upon the phrase. We do not think either adults or children have any real apprehension of a definite meaning attached to any of the fundamental dogmas of religion, though many millions profess to believe them, and the unbeliever is habitually consigned to hell by half the blatant spouters in orthodox pulpits.

The idea, too, that "the moral precepts of religion" can be separated from its dogmas would be disputed by the mass of Christians, especially by that large and active section that is scheming for the control of the schools. The question, What is religion? is involved in this matter, and Goldwin Smith's opinion stands a poor chance of endorsement by those who have founded so many new churches on the sole basis of the very dogmas which Mr. Smith brushes aside as not true religion at all. When he can get Christians themselves to treat their beliefs in this way, then we may expect to see Church Unity accomplished—but we shall also see the final triumph of Secularism—the Religion of This World.

It is all very well to talk toleration and compromise from the comfortable shelter of an easy chair, but it is manifest that, even for the

more liberal sections of the Christian fold, the day of toleration is only just beginning to dawn. "The Fatherhood of God and the Brotherhood of Man," Goldwin Smith has often told us, is the all-embracing Christian doctrine put forward by Jesus, and which all good men might accept; but what becomes of the Fatherhood when many of the most prominent preachers identify "god" with Spencer's Unknowable? and what becomes of the Brotherhood, when church disputes are as rife as drunken brawls, and when such men as Newell and Torrey can gather thousands of meek Christians to applaud their denunciations of unbelievers as "worse than adulterers and murderers?"

—:O:—

GOLDWIN SMITH'S RELIGIO-ETHICAL PRIMER.

Supposing, however, that the disputing sects could be persuaded to forego what they are fighting for—the promulgation of their distinctive doctrines in the schools—what does our worthy Professor wish to substitute for such teaching? Here is his proposal:

"Might it not ultimately prove conducive in some way, directly or indirectly, to amicable settlement of a controversy which is injurious to all the churches, if some one would compile for the use of schools a simple primer embodying those moral rules and elements of character on which almost all the world, even the Freethinking world, is pretty well agreed, and which it would be generally owned are most distinctively and effectively set forth in the Gospels? The work, at all events, if it was well done, could hardly be thrown away. All the legislative compromises, giving distinct hours to ministers of different communities, manifestly implying, as they do, dissent and strife, seem likely to bring before the minds of children that which may breed doubt and shake respect—liabilities which the use of a neutral primer might avoid."

Here again we have a marvellous compound of fact and fancy! It is questionable whether or not "an amicable settlement" of religious controversy is either possible or desirable. Freethinkers may and generally do "agree to differ" on many matters; but, while "variety is the spice of life" in many fields of human activity, and is commonly no bar to friendship, in our present-day religions it is hardly possible to recognize it as a working principle. "He who is not with me is against me," said Jesus, according to Matt. 12:30; and the words of the next paragraph: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men," have been used as justifying the vilest and most cruel persecutions that have disgraced the Christian ages, and are almost an essential basis of action in a religion claiming a divine origin.

When Goldwin Smith discourses thus genially of his "simple primer,"

it seems to us that he sets at naught his history, philosophy and science. When the Gospels, as it is supposed, were being written, Roman and Greek philosophers, the Epicureans especially, had some idea of a substantial and rational basis of ethics; and from their ideas, and those of such men as Confucius, Mencius, and even Gautama and Mahomet, it might be possible to formulate a "simple moral primer" that would be acceptable alike to the more liberal men in the churches and to most men outside of them.

But of such notions as these what traces can we find in the Gospels? Truly has it been said that in them "what is good is not new, and what is new is impracticable;" for, though some of the more extravagant injunctions may be paralleled in Eastern religions, it must be admitted that the basis of all of them is not moral in the modern sense. Men are enjoined to do good because such conduct is pleasing to "my father which is in heaven," or because they themselves will be rewarded for it in heaven.

We may admit that if a "neutral moral primer" could be devised and brought into use in the schools, a great advance would be made in religious toleration, and we should like to see Goldwin Smith try his hand at the production of such a work. It would be the crowning glory to a long life which unquestionably has been full of good intentions and good works, whatever differences there may have been between him and other good men.

—:O:—

"TO THE VICTORS BELONG THE SPOILS!"

This battle-cry of our political partisans is one of the most prominent signs of the deeply-ingrained corruption that has permeated the body politic during recent decades, and which we can hardly hope will be eliminated for generations to come. The present Ontario Government has shown some signs of a recognition of its inherent and belated iniquity by professing to restrict its application to officials convicted of "offensive partisanship;" but such an assumption of impartiality and justice can deceive no one who notices the fact that all patronage has recently been dispensed to partisans of the most pronounced type.

As we have remarked, political corruption is but the handmaid of the increasing commercial monopoly and legalized fraud that have marked the policy of most "progressive" nations during the current era of trade expansion. This trade expansion has placed in the hands of a few merchants, manufacturers, bankers and speculators ample means to corrupt

legislators, judges and officials, and these in turn have advanced still further the schemes of the monopolists, until "politics" has become little else than a game of hoodwinking the people in the interests of the plutocracy and their office-seeking supporters.

That a plain, rational, common-sense plan of filling public offices with competent men, appointed after nomination and competitive examination by an impartial tribunal totally regardless of politics, and that appointees should retain their offices until convicted of incompetence, neglect, or wrong-doing by a judicial tribunal, seem to be the last ideas likely to enter the heads of our official class, or even of the taxpaying class that suffer from the abuses of the present system.

Even in England, where for nearly half a century there has existed a system of non-political Civil Service examination and appointment, with manifest advantage, the benefits of that system are largely discounted by class prejudices, still almost as rampant as ever. The Lord Chancellor has just uncovered an example of the pernicious "spoils" system in the appointment of Justices of the Peace—a direction in which, if anywhere, one would not have expected to find political partisanship. Eighty-eight Liberal (?) Members of Parliament recently memorialized him on the matter, contending that the appointment of magistrates must necessarily be under political influence. From what the Lord Chancellor (Lord Loreburn) says, this is the common idea both inside and outside the House. But he boldly condemns it. The memorialists complained that he had accepted names submitted by Lords-Lieutenant in preference to those submitted by Liberal members, but he denies this, though he says he will accept both and will even appoint those who take no part whatever in politics. He refused to discuss the matter with the memorialists, challenging them to appeal to Parliament, and says he would be delighted to hear of a plan by which non-political appointments could be secured.

It is gratifying to find a man like Lord Loreburn boldly grappling with such abuses in his own party, and it will be a good day for Canada when our politicians become sufficiently honest and patriotic to inaugurate a similar policy here. Our country may not have been "conceived in iniquity," but it was certainly born in corruption, and the corruption has grown with the growth of the country. To do away with the spoils system altogether and put our public services on a business basis would not remedy all our wrongs, but it would be the first sign of the advent of better ideas of the value of honesty in the public service, in place of the present savage notion that "all's fair in love, war, and politics."

BANEFUL EFFECTS OF THE SPOILS SYSTEM.

Jabez M. Pearen, of Weston, postmaster and druggist, was recently arrested on a charge of appropriating to his own use a sum of \$129 that had been entrusted to him by a Mr. Crawford to be deposited in a bank. Mr. Pearen has been postmaster for two years, and previously had been a licence inspector, both of these offices being among the party "spoils." Not long ago, we are told, he was forbidden to issue money orders or receive savings bank deposits, though the reason for this is not stated; doubtless the Post-office authorities had good reason for their action.

Why wasn't the man in gaol? Well, evidently he had a party pull, and something had to be done for him. He was widely known as a "staunch worker in the Liberal ranks," and was also "very active in church work." Here we see the never-failing combination. Religion and politics in full manifestation, and the political bosses are compelled to "do something" to keep the heeler out of the Penitentiary. How is it the Government officials are not ashamed of sanctioning such disgraceful jobbery?

It would seem that it is hardly possible there should be found even one exception to a description of our Dominion and Provincial Governments as consisting of pious humbugs and conscious frauds. After the exposure of the shameful and fraudulent transactions among the emigration agents of Canada in Britain, and after it had been confidently predicted that some of them would be peremptorily discharged or tried on criminal charges, we find them all back at their old jobs as if there had been not a word of suspicion! The London election cases are just a faint, if unsavory memory—rapidly fading, no doubt—with an Ontario Government that is posing as a supporter of the people's rights. The people seem to accept these men at their own valuation, and of course "it goes."

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THE MONOPOLISTIC RAILWAY POLICY OF CANADA.

Perhaps there is no department of the life of a nation that shows the intellectual and moral status of its people as well as that connected with its railway companies and other large monopolistic corporations, for under present conditions these huge corporate bodies, backed up as they are by Government officials and the judiciary, have the property and lives of individuals almost entirely at their mercy.

Ever since the beginning of the railway system of Canada, the policy of the Government—endorsed by the people—has been that of abject submission to the demands of the big corporations, whose millionaires,

under the pretence of "developing the country," have subjected it to outrageous extortion, and have set at defiance all notions of justice and respect for private property and human life.

Not only have the public been plundered of millions of dollars, but thousands of persons have been killed or maimed by dangerous level crossings and lack of needed precautions; and even when these wholesale murders have led to the adoption of some measure of precaution, the chief cost of it has been almost invariably thrust upon the people whose lives have been jeopardized, instead of being borne by the railway companies for whose profit they were needed.

Just now, in Toronto, the three railways which possess or are constructing trans-continental lines propose to run three separate lines of railway for a dozen miles or so near the lake shore front east of the city to carry their trans-continental traffic through Toronto. If these three lines are built as proposed—and the Dominion Minister of Railways, Mr. Emmerson, seems entirely in favor of the project—a large and attractive suburban residential and summer resort district will be entirely ruined, and the lives of the inhabitants will be endangered by a succession of fast through trains over sixty or seventy level crossings within the city limits.

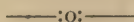
Under such circumstances, English law would compel the railways to carry out their plans without injury to private property unless full compensation were made, and to provide at their own expense all necessary safeguards for the protection of life. Here in Canada such safeguards are only thought of after a succession of easily-preventible fatal accidents has compelled public attention.

Such facts speak volumes for the wide-spread and corrupt influence which the great corporations exercise, not only upon the Government and municipal officials, the legislators, the judiciary, and professional men, but upon the public at large. A self-respecting people would not permit its citizens to be subjected to preventible loss of life and property at the hands of any corporation.

If Canadians are not to become the mere slaves of the plutocrats, they must begin at once to compel the monopolists who have got a grip on the main resources of the country to fulfil their obligations to the people. This is the first step, at all events; and the next one should be to restrict to some extent the exploitation of the public by traffic and rate regulations and by reasonable taxation.

The case recently brought by a passenger against the Grand Trunk Railway Co. to compel the company to issue tickets at two cents a mile

is a case in point. Under its charter the company is bound to run a daily "Parliamentary penny-a-mile" train on all its lines, but so far it has studiously avoided doing so, and, in face of the effort now made to compel its compliance with the terms of its charter, it is endeavoring to procure legislative authority to cancel the obligation! Most likely it will succeed.



PHANTASMAGORIC VIEWS FROM ZION'S WATCH-TOWER.

The Rev. Ch. F. Aked, D.D., writes "On The Watch Tower" in *Good Words*, and from his dizzy height he recently surveyed the fields where once raged the great battle of Orthodoxy against the twin dragons of Secularism and Infidelity. Mr. Aked, like many other pulpiteers, rather overshoots the mark. He first skirls at Robert Blatchford for "hawking about second-hand infidelity," after having begun a much better work as "the prophet of a living faith, the fiery faith of democracy." A preacher of a changing faith such as Christianity should be the last to talk in this way of anybody, but of course there is nothing at all inconsistent in Mr. Blatchford adding anti-Christian advocacy to his former anti-aristocratic and anti-monopoly propagandism. They are, indeed, but complementary parts of the same battle for freedom.

Then Mr. Aked, in referring to the new Labor Party in the House of Commons, paraphrases Bob Lowe's remark of forty odd years ago, when the franchise was lowered so as to embrace the bulk of the working class—"We must educate our masters!"—by saying, "We must evangelize our masters!" In order to do this, he thinks the church must stop its interminable discussions about gaiters and shirt frills, and in real earnest "begin to win the world for Christ!"

Can anyone imagine more childish and stultifying talk than this? For Mr. Aked is compelled to admit that the church has "not always been true to the spirit of its founder," etc., a statement which is anything but new to all intelligent men. Such men know that the only thing the church has been unwaveringly true to, in season and out of season, is its own material interest. From Pope to Brer. Rastus, a good collection or a good salary has been the one grand object of the Christian priest. Can anyone to-day see signs of a change?

The working classes, as Mr. Aked suggests, may have "warm hearts and short memories," and may easily forgive and forget the many sins committed against them by the church, but we doubt it. The church, he thinks, may herself remember those sins "in sackcloth and ashes;"

but again we take liberty to express our doubt. The church is not likely to remember anything that does not lead to stipend and titles. The half-educated Methodist preacher who pays \$25 to a bogus university for a fraudulent diploma, in order to tack D.D. (or A.S.S.) on to his name, is no more likely to do any stunt in sackcloth and ashes than is the cricket-playing young curate who is seeking to marry money and get an early rectory and bishopric. The church would have its work cut out for it if it tried to do penance for its own present-day sins, without any effort to shoulder those of its predecessors.

As to stopping the "interminable discussions about gaiters and shirt frills," is it not the fact that these gaiters and frills form the basis of all the disputes that prevent "church union," with the sole exception of the ways and means to provide a minimum endowment of \$1,000 stipend and a parsonage for every union preacher in the church?

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THE CHURCH AND LIBERTY.

"The Christian Church," says Mr. Aked, "has proclaimed through many centuries that Faith can only live in an atmosphere of Liberty." But this is evidently a misconception, for now he antithetically proclaims that "We must teach our masters that Liberty itself can only flourish in an atmosphere of Faith."

Both of these aphorisms demand much explanation. The former has been used for all it is worth by the Papists, who bravely assert (and with good grounds) that if they were allowed a free hand they would soon conquer the world; and they point with pride to the great strides their church is making under the free institutions of Britain, Canada, and the United States, while losing ground under restriction in France and Italy.

What, then, is the nature of the Liberty under which the church has flourished? It is a very simple one: that the church shall have full and untrammelled control of its own religious matters. What lover of liberty could object to such a manifestly fair principle as this? What Freethinker wishes to interfere with the religion of a Catholic any more than with that of a Methodist, a Chinaman, or a Hottentot? Certainly we do not, nor do we believe the Governments of France or Italy have any such wish.

But what is the Religion that demands Liberty for its development? In this country, with almost entire freedom granted to them, the priests have not hesitated to tell us what they understand by religion, even if

their practice did not amply demonstrate it. First, morality being but a part of religion and based upon it, and the object of education being to train up moral citizens, education must be necessarily under entire control by the church. The church being a sacred body, dealing only with moral and spiritual matters, is entirely apart from and above the secular government, and all moral and religious offences of laymen and priests should consequently be dealt with primarily by church courts. Births and deaths being divinely-appointed events, and marriage being a sacred institution, they should be subject to regulation by the church only, all interference by the civil power being unnecessary and harmful. Clergy houses and convents being necessary to carry on the work of the church, as also are the industries carried on for its carnal support, are also sacred institutions, and consequently, like all the other ecclesiastical properties, should be free from civil taxation and inspection. Under such liberty as this, which is practically attained in Quebec, it would be little wonder if the church did not flourish and grow fat. But one might be tempted to ask, What duties are left for the State to perform? And the answer—derived from past as well as present experience—is, that if the church possesses the liberty it demands, the sole duty of the State is to obey the Pope.

There is some outcry, even among Freethinkers, that the French Government is adopting Papist tactics and persecuting the church now it has the power. It might with equal truth be said that our judges are guilty of persecution when they sentence burglars to penal servitude. All the burglar demands is liberty, and he would flourish. Is it a sign of persecution to demand that priests shall be subject to the law like all other men?

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HOLYOAKE AND BRADLAUGH—SECULARISM AND ATHEISM.

Dr. Aked finds much comfort in the fact that Holyoake and Bradlaugh differed in their interpretation of the term "Atheist." And he thinks Holyoake's Secularism "did good service to the church," and must not be confounded with the "resuscitated atheistic propaganda of the last three or four years." He is evidently one of those who are thankful for small mercies, but he forgets—or perhaps does not know—that the present-day atheistic propagandism is not a "resuscitation" of anything. It is a rational development from the preceding deistic or theistic ideas, and is founded upon that modern scientific investigation which has thus far failed to find any justification for the old anthropomorphic ideas of

“deity.” Mr. Aked tells us that Holyoake claimed that “Secularism is not committed to any hostile attitude towards theology,” and that Bradlaugh replied that such an employment of the word reduced it to a nullity, since it made every Christian a Secularist if he attended to business on business principles.

Of course, to a man who wishes to attack a cult without scruple, the fact that two of its prophets have differed on some points is a godsend. But neither Bradlaugh nor Holyoake has ever been accepted as the Pope of Secularism, and even if they differed in their interpretation of a word they were only like many Secularists to-day, who differ about words but agree on the principles represented. As a matter of fact, Holyoake was as strong an opponent as Bradlaugh of all sorts of theology. As a reader of the early numbers of Holyoake's *Reasoner*, it seems to us that his assertion that Secularism is not anti-theological is ridiculously absurd, especially when we remember that his whole propagandism was as essentially anti-theological and atheistic as Bradlaugh's. It was perhaps the inevitable outcome of his efforts to conciliate rather than to excite the passions of his Christian friends, and which on another occasion led him to endorse Hugh Price Hughes' fraudulent “Atheist Shoemaker” story, afterwards so ably exposed by Mr. G. W. Foote.

Perhaps Dr. Aked forgets the supreme test of Holyoake's anti-theological advocacy, when he was tried for blasphemy and sentenced to six months' imprisonment. He was charged with “blasphemy in intending with force and arms publicly and with a loud voice ! [Holyoake's voice was always a weak one] to bring Almighty God into disbelief.” In his defence Holyoake made a nine hours' speech, and in the middle of it the judge (Erskine) told him that if he would confine himself to showing the jury that he did not intend to insult God and thought the clergy were overpaid he would tell the jury that they could not convict. But Holyoake finished his nine hours' speech, and was rewarded for it with six months in jail. We rather sympathize with judge and jury.

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SECULARISM IS DEAD—DR. AKED SAW IT DIE.

If Dr. Aked finds comfort in such reminiscences, let him look around his own church and he will soon find ample means to prove that similar differences affect it, as they do all organized bodies of men. His own church, indeed, comprises nearly every phase of faith and unbelief, from Popery to Atheism. But Mr. Aked has other comforting visions, some of which he recounts in these paragraphs :

"Secularism is dead! In the providence of God it DID ITS WORK and it passed away. It called back the attention of the church from infinite distances to the near and real. . . . Secularism was doomed to perish just because it was Secularism. The early pioneers of the movement had been reared in Christian homes and Christian churches. . . . When the electric energy of Christian impulse was no longer theirs, Secularism drooped and died. TO-DAY THE BEST CHRISTIANS ARE THE BEST SECULARISTS. The Social Gospel has taken over all the work which Secularism tried—and failed—to do!"

Fancy a man spending the best years of his young life in a college in order to learn how to write such self-stultifying rubbish as this! If we take his statements at his own valuation, Secularism actually did its work, and "brought back the church from infinite distances to the near and real;" and yet we are told that it failed to do its work, which has been taken over by the Social Gospel! The idea of the church having ever been at an infinite distance from the near and real is rich; as if simony, nepotism, sporting parsons, and three-bottle bishops were not the rule in the church before the advent of Secularism.

And Secularism was doomed to perish because it was Secularism! A wonderful reason, surely. Because! Might we say a woman's reason, or an old woman's or an old fool's reason? Did it fade and die because the electric energy with which its Christian parents endowed it petered out? Why, in the name of chaos, did Christian breeding produce Secularists? But we can forgive Dr. Aked his kaleidoscopic visions for the comfort his one solid admission brings us—that the best Secularists are the best Christians. However interpreted, it is an admission that the work of Secularism—the making of this world as good a place as possible for all men to live in—has become the acknowledged work of the best section of the church. It matters not to us who gets the credit or how many failures there may be. To see the work well in hand is our ambition, and then Dr. Aked is welcome to preach his funeral service over the grave of Secularism, for we shall know that there has been a glorious resurrection!

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MAN'S RELATIONSHIP TO GOD.

Canon Cody addressed a mass meeting of men—comprising about 250 of the "Brotherhood of St. Andrew"—at the Church of the Ascension, recently. "Man's present position is that of false relationship to God," he said. Whose fault is that? we might ask him. The whole basis of such talk as this is that man can act in opposition to the wishes of God!

But how can a poor worm of the dust oppose omnipotence? Surely

if God wishes to have any other condition of things than what exists, he cannot be omnipotent—he cannot be God. “The true character of every Christian should be, that as God sought him, so he should seek others.” Still the same idea. A man must act like a God! But how is a poor man to know that God has sought him? Does God tell him so, or is Canon Cody the intermediary between the Almighty and his creatures? Canon Cody is a cannon loaded with mud instead of lyddite.

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“LIFE IS MORE THAN THE THINGS OF LIFE.”

This was Prof. Kennedy’s theme at Wycliffe College Convocation Hall, on a recent Sunday. And we agree with him that possibly too much stress in these days is being laid upon a “paying” education. It all depends, however, upon the point of view. For some, the higher education is only undertaken as a means towards social and commercial advantage, and for them it may be truly said that an education that will pay, and pay quickly, is a *sine qua non*. We are not all built alike, however; and, while it may be that for such men a commercial education must be had or none at all, there are others to whom mental development and culture is supreme. In this, as in the common school education, beyond a certain standard set for all students, there should be a broad field of choice open to suit the varying necessities, capabilities, and proclivities of the young. It is only by such broad toleration and sufficient opportunities that the best can be got out of any system of education.

We hope the Wycliffe College students clearly understood that, fairly interpreted, Prof. Kennedy’s utterances really meant that, if they were to possess “life in its nobler meaning,” they must not spend too much time upon acquiring the rudiments of the salary-earning occupation of preaching.

DEATH OF JOSEPH SYMES.

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WE are sorry to have to record the death of Mr. Joseph Symes, who, after spending twenty-three years in Australia, where he had carried on a vigorous campaign for Freethought, often under great difficulties and against the most unscrupulous and treacherous opposition, only recently returned to England to resume the lecturing work he had been engaged in for ten years before going to Australia. Mr. Symes was apparently a victim to the trying English winter, having been acclimatized to the

more genial climate of Australia. But a few days of sickness preceded his death on the evening of the 29th of December, the cause of death being bronchitis and pneumonia, with heart-trouble of some years' standing.

The decease of Mr. Symes fills out a long roll of deaths among Free-thinkers during the past year, prominent on which stand the names of G. J. Holyoake, Charles Watts, Saladin and Dr. Foote. The Old Guard of Freethought is rapidly thinning, and it cannot be many years before the new generation will have the battle entirely in their own hands.

"THE DOCTOR."

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BY IDLER.

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THE above is the name of "Ralph Connor's" latest novel. As his works are very popular, it will be the most extensively read work of fiction in Canada for the next few months. The novel is written by a clergyman. Its purpose is to set forth the new muscular Christianity of the younger graduates of our theological schools. The popularity of the work shows it has struck a responsive chord. Therefore it is an interesting study. The Christians in it are very, very good people, but they are not orthodox. In fact, it is more discreditable to be orthodox than to be damned.

In my young days we had two distinct sources of literary food—the dime novel and the Sunday-school book. "Ralph Connor" has united them into one. This mixture of Sunday-school lemonade and alcohol might well be called an intellectual John Collins. Whatever deficiencies the work may have, it does not lack in either number or variety of exciting incidents. A race at a barn-raising; a race in the harvest-field; a fight with fists; a shooting affray; a poker game with a five thousand dollar jackpot, and two pathetic death-bed scenes, are a fair assortment for one short novel. In moments of great excitement the characters say "blankety blankety blank" at each other.

Perhaps the most typical episode of the whole work is the destruction of the Windemere Freethought Club by that doughty but unorthodox divine, the Rev. Richard Boyle. He first hounded the poor confiding freethinkers—a cheap lot, chiefly brought up on Ingersoll—into considering that he was a greater freethinker than themselves. They invited him to lecture to them, when he sprang on them the awesome revelation that they must believe in something positive, and the Freethought Club shared the fate of the barren fig-tree.

This is the reduction of religious belief to the irreducible minimum—"something positive"; what the "something" is, no one knows. The Committee on Church Union seem to place it at one thousand dollars per, and a free house.

THE COST OF WAR.

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SENATOR HALE of Maine, in a recent speech in the United States senate, said: "I don't know that the people of the country appreciate it, and I don't know that the senate does, that two-thirds of the revenues of the country to-day are devoted to the payment of the burdens of past wars, like pensions, and expenditures in view of future wars."

And yet the American people profess to be a Christian people, claiming to take for their moral and spiritual leader the Nazarene who taught peace and love to all mankind. Two-thirds of all the federal revenues going to pay for the past and future destruction of human life! And those who are the most strenuous in supporting this policy are those who are the most profuse with professions of belief in and reliance upon the Christian faith to redeem and save the world from wickedness. Even the pulpits which quote the words of Jesus about overcoming evil with good, generally avoid any direct disapproval and denunciation of the warlike spirit and policy, behind which lurk at present commercial greed and all the worst passions of the human heart. To obtain new markets in distant climes, and to be in a condition to outclass other nations in defending our advantages—this is the main motive for our increase of war preparations, and instead of using the money for the improvement and elevation of our own people, we raise enormous sums of money by taxing the people, in order to fight other nations in case of rival interests, and disagreements arising therefrom, which those nations will not consent to settle according to our own terms.

Armed preparation for war on a large scale is a constant incitement to war. It makes nations unreasonable, arrogant, bellicose and threatening whenever disputes arise and negotiations are pending for an amicable understanding and conclusion of the troubles. No nation on earth wants to have a war with the United States, and there are no misunderstandings with us possible that cannot be settled by pacific methods, if there is a serious desire on our part to avoid strife.

But the spirit of our vast commercial enterprises, which now sway everything, is unscrupulous and predatory, and to them the slaughter of a few thousand men and the sacrifice of a few hundred million dollars, taken from the people's pockets, if thereby our market can be extended, are nothing to be considered as an objection to the policy of conquest or exploitation.

Meanwhile the jingo statesmen and their dupes will clamor for the continuance of the protective tariff which enables a few thousand men to monopolize the home market, to shut out foreign products or to keep them up at prices which shall not interfere with the American manufacturers in their purpose to foster trusts and accumulate enormous fortunes from the earnings of the American people.

And all this by those who pay for hearing quoted every Sunday the sublime teachings of the Judean reformer who taught men principles diametrically opposed to the policy of greed, aggression and war which is now being supported in the name of honor, justice and religion. What hypocrisy!—*Quincy Daily Journal, Jan. 4, 1907.*

THE BRAIN AND PSYCHIC PHENOMENA.

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BY D. KERFOOT SHUTE, A.B., M.D., PROFESSOR OF ANATOMY IN THE
COLUMBIAN UNIVERSITY.

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THE bearing of the theory of evolution on ideas of creation, design, and kindred subjects may briefly be referred to in connection with our views about the relation of psychic phenomena to the brain. The study of the human brain in its anatomical, physiological and psychological aspects has brought great thinkers, in all ages, into the presence of phenomena that still baffle some of the most subtle philosophers. Here we meet with such realities as self-consciousness, perception, intellection and volition. Are these material entities of such character that we may say they are exclusively products of the activity of the brain, as the secretion of bile is the product of the activity of the liver, as Cabanis taught? To us it seems clear that such is not the case. One cannot take the specific gravity of love or hate, or fear or joy, as one can that of bile; one cannot find a single physical characteristic in any psychic phenomena. The most physical of all mental processes, viz., perception, has its psychological, as well as its physiological phases. The instreaming, through the senses, of impressions from the external world, may be traced by the physiologist along the different nerves of the body to the cortex cells of the brain. All the phenomena that occur at and between these cortex cells and the peripheral endings of the nerves may be formulated in terms of molecular physics. But not so with that consciousness of these impressions which we call perception. In the light of the present knowledge that we possess, it seems to us that the only induction which the physiologist is warranted in making is that, associated with molecular movements in the brain is the phenomena of perception. This leaves the field clear for each thinker to speculate about the subject in such manner as seems to him most rational. And the history of philosophy shows that many thinkers have formulated theories upon the subject that range in character from the materialism of Büchner to the idealism of Berkeley.

The view which teaches that psychic phenomena are correlated with the physiological phenomena of the brain; that these phenomena have undergone parallel evolution, and "are as inseparable as are the two sides of a sheet of paper" (Dr. Carus), appeals to us as the most comprehensible one, and at the same time the one most in consonance with the known phenomena. We accept the view, then, that there is a mind immanent in the brain. The mind is conscious of its personality, conscious of the external world through the innumerable perceptions which reach it through the nervous system; conscious of its power to build its percepts into

concepts, and to reason about them ; conscious of its power of choice and of causing motion ; and conscious of itself, therefore, as a cause in producing effects ; and finally, it is conscious of its power to adapt means to an end ; in short, it knows that it has the power to design.

These facts are at the bottom of much of the philosophy of the present and the past. The untutored savage, knowing that his personality can cause motion, and beholding moving objects in nature, instinctively made the induction that all these objects had personalities behind them. He saw a spirit in his own voice that came back to him as an echo from the rocks ; he saw a personality in his shadow ; he saw personalities in falling stones, in running brooks, in waving foliage ; he beheld them in the raging tempest, in the thunder and the lightning, as well as in the blazing sun and the twinkling stars ; he saw spirits in the dead that came back to him in dreams. In short, he recognized a separate personality in every isolated phenomenon in nature. The child talking to its doll, petting it, rebuking it, or whipping it ; Xerxes castigating the ocean for wrecking his ships, are illustrations of the strong human tendency to project (or eject) personalities into the inanimate objects of nature. This natural, but lowly, phase of culture and philosophy is known as *Fetichism*.

As encephalic and psychic evolution advanced ; as men, with wider knowledge and broadening experience, ascertained the laws that govern the isolated phenomena of nature, the separate beings in every distinct object and occurrence vanished from thought ; but they still beheld a separate personality in every great department of nature. The Romans, for instance, saw Neptune as God of the Ocean, Pluto as God of the lower world, Jupiter as God of the Heavens, and so on. This phase of culture and philosophy, and therefore of religion, is *Polytheism*.

In the two phases of culture now briefly outlined the personalities were grossly anthropomorphic. They were like human beings, capricious, revengeful, subject to flattery, good and evil, and were therefore to be placated and cajoled by sacrifices and offerings.

Psychic evolution continuing, there appeared from time to time great thinkers who saw one " Infinite Personality " behind the cosmos. This " personality " is still in every phenomenon, though no longer as a separate soul, but only as the separate manifestation of the soul of the Universe. This is *Monotheism*, a phase of culture which marks the culmination of philosophy and religion through psychic evolution.

Our knowledge of the universe can be only a shadowy symbol of the reality. The poverty of language is so great and the power of thought so limited that the most subtle philosopher can form only an empty symbol of the cosmic soul. The most ethereal symbols of the greatest thinkers are necessarily incomplete in detail and anthropomorphic, in order to be

intelligible. The history of philosophy and religion shows that with the evolution of mind and the acquisition of knowledge, the anthropomorphic ideas of the soul of the cosmos become less crudely coarse and vulgar, until the most elevated and refined ideas of monotheism are reached. But even these refined ideas about the soul of the universe are necessarily anthropomorphic, though in a vastly less degree than in the lower phases of culture. One's conceptions of this all-pervading soul immanent in the universe are therefore profoundly modified by one's kind and degree of culture. In the words of Professor Fiske, the great scholar and subtle thinker who has delved in the deepest mines of philosophy and come forth weary and heavy-laden with their boasted treasures, has framed a very different conception of God from that entertained by the priest at the confessional.

A study of the human brain, then, and the soul resident therein prepares us to believe that the cosmos has a soul (God) immanent in it.

This cosmic soul has been and is active in creation. In a low phase of culture every distinct object of nature is looked upon as a separate creation—a manufacture. With the progress of science the conception of separate creative acts becomes greatly modified. The creative acts are judged to be fewer in number and nobler in character. Finally, that phase of highest culture which recognizes the law of universal evolution, formulates the view of one continuous creative act, in which every object is still a creation but not a separate creation,—only a separate manifestation of one eternal act of creative energy. The history of creation, which means the same thing as the history of evolution, shows innumerable adaptations which may surely be considered as the work of a cosmos designer. Evolution has profoundly modified our conceptions of design in nature as it has those of creation. Every separate work of nature presents a separate, distinct and man-like design to the uncultured. But, with advancing science, all these separate and petty designs are swelled up into fewer and grander designs, until at last, through evolution, we reach the magnificent and ennobling conception of one infinite and all-embracing design, persisting through infinite time and extending throughout infinite space, which embraces every apparently separate design.

Thus, while evolution destroys low anthropomorphic notions of the mode of working of the Designer, and simplifies while it purifies and vastly ennoble our conceptions of this Designer, it yet replaces as much teleology as it destroys. But the highest conceptions that the subtlest philosophers are able to form of a cosmic Designer are necessarily anthropomorphic in some degree, for they can only think in man-like ways.

(To be continued.)

CLOSE OF A STRENUOUS LIFE.

—:O:—

SKETCH OF THE LIFE OF ROBERT T. HOLMAN.

—:O:—

BY R. S. B.

—:O:—

RECENTLY our town was in mourning over the death of our most noteworthy citizen, whether rated for his wealth, his mental capacity, or his information on general subjects. His illness was painless and short; and when the mournful news came we could hardly realize that we were to meet his familiar figure no more. Though he had passed the seventieth milestone he was never old in the usual sense, but thought, moved and acted with the buoyant vim of his youth. A clause in his will left instructions that his body should be cremated, and the remains were conveyed to Montreal to have his wish carried out.

Deceased was born at St. John, N.B., in March. 1833. His father was from England; his mother was the daughter of a Scotchman, and from what the writer can learn, both were persons of unusual excellence. At the age of thirteen our subject had to leave school and look out for himself. The first year was spent in a store at St. John; for two years we find him in Boston, then in Summerside, P.E.I., where he cast anchor for life. Here a couple of relatives had conducted business for a short time, but not achieving success, the partnership was dissolved and the business with large liabilities was transferred to Robert T. Holman, then probably in his 23rd year. The outlook was far from assuring, and under different management there would have been small chance of success; but the new hand was not long on the tiller when there was an evident change. Life and energy took the place of inaction; young Holman electrified whatever he touched; no drone could exist within the sphere of his influence. His indomitable courage, his pluck, his confidence, were little short of marvellous. So far as he was himself concerned, the word "fail" was given no quarter; whatever he undertook must succeed.

Soon the store proved inadequate; a larger one was built, and a still larger one soon afterwards, until in 1894 he moved his business into a brick store, the largest and most complete in the Maritime Provinces, the six departments requiring at least fifty hands.

In our small province, in a town of scarcely 3,000 people, Mr. Holman's business career has been truly phenomenal. His success was due to no streak of luck, no special good fortune, but to rare business capacity and fair honest dealing—qualities that are sure to win in the end. Above everything, the subject of our remarks was a man of his word; once a bargain was closed, no consideration of loss would induce him to vary; neither did he ever fail in keeping a promise when fulfilment was possible.

For over forty years Mr. Holman had been the leading man of his town and of his county, and on quitting the stage he left not his equal.

He was broad-minded and generous, while few things gave him greater annoyance than shouting his benefactions abroad. His donations to public institutions were princely in their extent. He could not endure to see any creature suffer when he could possibly send relief. The great flocks of pigeons that found homes about his numerous warehouses have for the last twenty years received daily a half bushel of oats from the bin.

Mr. Holman put on no airs on account of his financial standing; indeed, with the enormous wealth of America's oil-king he would assume no airs of importance; he could be nothing but democratic and simple.

Though all his life in a business whirl, his energies were not completely absorbed in the accumulation of wealth; he was a voracious reader, and kept in close touch with modern thought and improvements, and whatever related to the weal of mankind. Even among professional men few minds were equally stored with up-to-date knowledge. He was a man of broad views, original, untrammelled; he could follow no leader, he himself must have his place in the van.

Mr. Holman was fortunate in his marriage relations; his wife in every respect a superior woman, his family numerous, bright, intelligent, and highly esteemed.

Though Mr. Holman's parents were persons of remarkable piety, he himself developed skeptical views early in life. His humane instincts would not allow him to believe that a wise, beneficent God had created human beings in order to witness their misery; while his keen, logical mind would not allow him to believe in the absurdities of witchcraft, the story of the deluge, of the sun standing still, of the whale swallowing Jonah, and other numerous so-called miracles. The orthodox Christian is in a condition of slavery; he must believe what reason and sense must deny.

Early in life Mr. Holman was outspoken in regard to his views on religion and the authenticity of the Scriptures, but finding that this did not always serve the best ends, he became more reticent on these points. Belief in agnostic theories is not confined to a few in the town where Mr. Holman resided, doubtless due to his cursory remarks in that line. He was a firm friend of SECULAR THOUGHT, the circulation of which he was always anxious to extend.

Summerside, P.E.I.

SOCIALISM, COMMUNISM AND ANARCHY IN ACTION.

—:O:—

TORONTO a week ago was invited to View With Alarm an empty manifesto with all the fool fury of its socialist dreams, communistic schemes and anarchist ravings. Toronto is to-day face to face with the socialism of railways that seek to confiscate the value of private property in a whole district, with the communism of railways that mistake private greed for the public good, with the anarchy of railways that would doom thousands to the risk of death in order to effect economies in the operation of their roads.

The raid on the life and beauty of East Toronto is socialistic in its contempt for moral and legal rights of ownership in the value of private property, a value that will be destroyed without compensation other than the price paid for the right of way. Socialism could do no worse than confiscate the value that abides in the beauty and comfort of a whole district.

Communism assumes that its ideals of public profit are to go forward even if their progress destroys private property in houses and lands. Canada's communistic railways assume that their ideals of private profit must go forward even if such progress destroys private property in the beauty and future of East Toronto.

The anarchy of European individuals seeks to kill enemies with bombs. The anarchy of Canadian railways seeks to kill friends with level crossings.

Toronto is invited to submit to an attack that will doom this city to conditions under which the trains of three transcontinental railways will run across the front of the city over level crossings.

Toronto may assume that the destruction of the Beaches, the dissection of the great eastern district with railway tracks and level crossings, are the local concerns of people in the East End. Toronto suffers when the East End is wronged. The injury of one part of the city is the concern of all parts of the city.

The calm assumption on the part of Canada's three transcontinental railways of a right to race their fast freight trains along the front of the city from Cherry street to the Humber is a worse, more-murderous, more-immediate danger than all the communism, anarchism or socialism that can rant in circulars or inspire the mayoralty candidature of a dozen James Lindalas.

The outrage planned on Toronto by the G.T.R., C.P.R. and C.N.R., would be impossible in any other country but Canada. It is useless to pile adjectives on adjectives, because the true nature of the proposed infamy cannot be painted in the colors of polite conversation. The assumption of a right to occupy the water front from Port Union to the Humber is bad enough. Still worse is the murderous, cold-blooded impudence of the railway policy of asking Toronto to tamely submit to the free and unrestricted use of the whole city front as a level, unprotected race track for all the trains of three transcontinental systems.

Such an attack on vested rights in property, on human rights in life, may be disguised in the forms of law. It is destructive of the public safety which is the supreme law. It confiscates the rights of property which are at the foundation of modern society.

Communism, socialism, or anarchy in the actions of Canadian railways are more to be dreaded than these evils in the circulars of European individuals. The outrage which the railways are planning against Toronto would wreck the government of any country but Canada. It is surely not possible that the subservient Government and truckling Parliament of even this railway-ridden, corporation ruled nation is capable of giving effect and completion to all these—G.T.R., C.P.R., C.N.R.—plans for destruction of property and danger to life in a great city.—*Toronto Telegram*.

NOW IS THE TIME !

—:O:—

- “ When I have time, so many things I'll do
 To make life happier and more fair
 For those whose lives are crowded now with care ;
 I'll help to lift them from their low despair—
 When I have time ! ”
- “ When I have time, the friend I love so well
 Shall know no more these weary toiling days ;
 I'll lead her feet in pleasant paths always,
 And cheer her heart with words of sweetest praise --
 When I have time ! ”

When you have time, the friend you hold so dear
 May be beyond the reach of all your sweet intent :
 May never know that you so kindly meant
 To fill her life with sweetness and content—
 When you had time !

Now is the time ! Ah, friend, no longer wait
 To scatter loving smiles and words of cheer
 To those around, whose lives are now so drear :
 They may not heed you in the coming year—
 Now is the time ! — *British Weekly.*

DRY ROT IN THE CHURCHES.

—:O:—

BY A. CORN, SR., STRATFORD.

—:O:—

At a recent meeting of the Paris [Ont.] Presbytery, Rev. Mr. McGregor, editor of the *Presbyterian*, in referring to the prospect of further pulpit vacancies in the Presbytery, deplored not only the vacancies in the Church, hut the dearth of preachers. There has been a falling-off of ministerial students for the past ten years. And what is true of the Presbyterian Church is true of nearly all the other churches. Now, what do you suppose is the cause of this lack of enthusiasm—this evident lack of a godly inclination on the part of the people to become sky-pilots? The hours of employment are not long, the work is light and pleasant, and there is always a fair living in it. Still, the young men refuse to offer themselves as living sacrifices to the church. Can it be possible that the general diffusion of knowledge has something to do with it? Is it because the people are getting their eyes open, and, being better educated than their fathers, are losing their regard for things celestial?

That a very large and increasing percentage of educated people are able to get along without the aid of the ministry, or the church, either, seems to be the great bugbear among clergymen nowadays. How to combat this

influence of the world, the flesh, and the devil, is what is driving some to the cocaine habit, and others to running away with other men's wives.

That the churches are suffering from a species of dry rot is not surprising. Religion should be as much a subject of evolution and progress as the sciences; that it is not may to some extent account for so few young men entering it as a calling. Apart from this, the other professions offer greater inducements to young men with any snap and go in them, and the chances for advancement appear to be much greater than what the church has to offer.

Even though they may not now hang a man for being a Baptist in portions of the great American Republic, there is a feeling over there that religion has had its day. The people no longer worry over what is going to become of their souls after death. What they are principally interested in, in this practical age, is how to take care of their bodies during life. This gives them more concern than all the lectures that were ever delivered on metaphysics, psychology, ontology, teleology, or theology.

Another thing that has a tendency to make the majority of thinking people sick of religion and everything connected therewith, is the effort made by a certain section of the preaching fraternity to procure the passage of religious legislation. Chief of these are the "moral" (!) reformers known as the Lord's Day Alliance. The position these misguided people take is such as to make any self-respecting man tired of the whole outfit. The results of such legislation, as shown by past experiences in other countries as well as in our own, abundantly justify the people in resisting further encroachments on their liberties. Law itself is merely the voice of the people—society organized for its own protection and self-preservation. And any law which does not meet with general approval soon becomes obsolete. The schools, colleges and the press are doing a grand and noble work in instilling into the minds of the rising generation liberal and advanced ideas, which the churches in every case are doing their utmost to combat. Had they the same power to-day that they had a few centuries ago, we should have the same record of fanaticism and persecution.

COMSTOCK'S SINECURE.

BEFORE Cortelyou was transferred from the postmaster-generalship to the Treasury Department (to be secretary) he re-appointed Comstock as a post-office inspector, and raised his wages from the nominal sum of one dollar per annum to twelve hundred dollars per annum. He also wrote him a letter praising his work.

Comstock has been kept on the rolls as an inspector that he might use

the resources of the postoffice to trap his chosen victims. He has never done any of the real work of an inspector, such as catching postoffice thieves, etc., but has confined himself to the work for which he draws from his society an ample salary, some three thousand dollars per annum, we think. Previous postmaster-generals have recognized this, and refused to give him a salary. But since Roosevelt has filled the department with Roman Catholics, who have established the worst censorship of the mail ever known in a republic, anything goes which increases the power of the department to harass the public and make of the postoffice an inquisition for the suppression of what the Catholics do not like. So Cortelyou added more power to Comstock's elbow by taking twelve hundred dollars a year from the people, and giving it to him. The responsibility for this is primarily the President's. The result of his policy of putting Catholics in office is well shown in this, and by a remark by Archbishop Ireland lately—that the French church was to blame for permitting the radicals of France to ever get a majority in parliament. That tells the story of what is going to happen in this country under such a policy as Roosevelt has pursued.—*Truth Seeker*.

A LETTER TO ST. ANTHONY.

—:O:—

St. Anthony Comstock.

Too dear Sir : When I seen by the papers that you had seized all them vile catalogs and Miss Robinson, I says, says I, "There is a man the mothers of America can be proud of. There is a man to which all things is impure and will pertect the virtue of American children," so I take my pen in hand to thank God that American children has such a fearless and senseless pertecter. Too few knows that sex is vile and purity is clothes. Some says we wasn't born with clothes, and the Japanese mingles nood, but I says, "Here we air, and we ain't Japanese, and when Adam and Eve fell they was ashamed of them fig leaves, and they ought to be, and that shows what God thinks of the nood." If I had known you was living I would have written you long ago about your temptation in Utah, when them vile wimin hung about yon nood in the desert and you drove them off. That is what I would expect from a Saint like you. Go on, noble Sir, in your precious crewsade again vice and for clothes and may you and Mr. Madden, the Washington postmaster what pertects the males keep along in your good work till there is laws requirin babies to be born in garments and any girl who has nollege of sex is obseen.

Yours respectfully,

MARIA MUGGINS,

Per C. E. S. Wood.

—*Mother Earth*.

MISCELLANEOUS.

CATHOLIC POWER IN U. S. POLITICS.

The Catholic church has won in Porto Rico, as it did in the Philippines, in its suit against the people for possession of church property which belonged to the state. At San Juan on December 21 the Supreme Court decided in favor of the church and against the people. The suit involved real estate worth a half million dollars and rents and income amounting to \$100,000. The three Porto Rican judges were for the plaintiff, the church, and the two Americans for the defendants. The government will appeal, but in case the people should win, there is precedent for believing that President Roosevelt would memorialize Congress on behalf of the Porto Rican priests as he did for the church in the Philippines. The Catholic has not appealed to the present administration in vain, whether the petitioners wanted an appropriation or intervention in behalf of a candidate for a red hat.

President Roosevelt has not the reputation of a reticent man, but there are some things which he keeps back. For instance, he has not said a word concerning Archbishop Ireland's corroboration of Bellamy Storer's statement that he, the President, authorized him, Storer, to visit the pope and urge him to make Ireland a cardinal. The President accused ex-Ambassador Storer of "untruth," and the Archbishop implicitly rests under the same imputation. Does he want it to be understood that he brands his friend Ireland as a liar? And how about his misrepresentation of Thomas Paine, whom he characterized as "a filthy little Atheist?" Does he intend to keep his promise made to the Editor of the *Truth Seeker* to examine the evidence of Paine's own writings? The conclusion will soon be justified by his repeated tergiversations that Mr. Roosevelt does not tell the truth and doesn't care who knows it.—*N. Y. Truth Seeker.*

ASTROLOGY UP TO DATE.

The full moon occurs on the 30th of December, 1906, at 12.43 p.m. Chicago standard time, and the New Year will come in under the December moon. The new moon of January, 1907, occurs on Jan. 13th, at 12 p.m. At the time the sun enters Capricorn, it is strongly aspected to Uranus, the sun being in exact conjunction, from this the sun will go to an opposition of Neptune, as the general aspects are quite good, Uranus being sextile to Saturn, and Saturn trine to Neptune, this favors a generally good business period till after the new moon. I judge that there will be considerable activity in all general business affairs through the country during the early part of January, many will overdo the thing and make calculations for more than they are able to carry out, and the ultimate result of some of the business started in the first half of January will be a loss to the retail business dealers. It is well to consider well before you undertake things on appearances in the first half of January, as the appearances are very deceiving.—*The Adept.*

In the fulfilment of duty we have a sense of blessedness, even in hours of weariness and simple endurance.—*S. T., in Metaphysical Magazine.*

DESTINATION DOUBTFUL.

Coming down one of the break-neck cable railways of Switzerland the other day, the following conversation was overheard :

Lady—"Does the cable ever break, Conductor?"

Conductor—"Yes, Mademoiselle, sometimes."

Lady (anxiously)—"And what would happen to us then?"

Conductor—"That would depend on your past life, Mademoiselle."

"TO WHAT BASE USES."

A well-known artist was once engaged upon a sacred picture. A very handsome old model named Smith sat for the head of St. Mark. Artist and model became great friends, but when the picture was finished they lost sight of one another. One day, however, the artist, wandering about the Zoological Gardens, came upon his old model, with a broom in his hand, looking very disconsolate.

"Hullo, Smith," said he; "you don't look very cheery. What are you doing now?"

"Well, I ain't doin' much, sir, and that's a fact. I'm engaged in these 'ere gardens a-cleanin' hout the helephants' stables; a nice occupation for one o' the twelve apostles, ain't it, sir?"—*M. A. P.*

VERACITY BY WIRE.

A bright young man was engaged in a desultory conversation with a prominent financier of a most economical disposition, when the great man suddenly invited attention to the suit of clothes he was then wearing.

"I have never believed," said he, "in paying fancy prices for cut-to-measure garments. Now, here's a suit

for which I paid eight dollars and fifty cents. Appearances are very deceptive. If I told you I purchased it for thirty dollars, you'd probably believe that to be the truth."

"I would if you told me by telephone," replied the young man.—*Success Magazine.*

"HONESTY THE BEST POLICY."

During religious services in the jail at Carson, Nev., and after a clergyman had addressed the prisoners on the text, "Honesty is the best policy," a thief named Jones asked if he could make a few remarks. Permission being given, he said :

"The expression that 'Honesty is the best policy' was first thrown out on a thieving world by Ben. Franklin, an old humbug. I don't agree with Ben. Franklin that honesty should be a policy dodge. If a man's honest, he's honest anyhow; and if he just simply keeps correct from policy, he's a bad egg at heart, and only waiting to get the confidence of the community and rob them out of thousands. A man who is honest from policy would steal if he had the nerve and the chance. We fellows in here had too much nerve, and we're too candid to conceal our real character."

When a Sunday-school teacher undertakes to impart a great moral lesson to his scholars, it often happens that he has a pretty big contract on hand. The *Wheeling Journal* gives this as an apt illustration: "Johnny," said the teacher, "a lie can be acted as well as told. Now, if your father should put sand in his sugar and sell it he would be acting a lie and doing very wrong." "That's what mother told him," said Johnny impetuously, "and he said he didn't care a damn."

SKATING.

BY THEODORE WINTHROP.

A bounding gallop is good
Over wide plains ;
A wild free sail is good
'Mid gales and rains ;
A dashing dance is good
Broad halls along,
Clasping a whirling one
Through the gay throng.
But better than these,
When the great lakes freeze,
By the clear sharp light
Of a starry night,
O'er the ice spinning
With a long free sweep,
Cutting a ringing
Forward we keep ;
On 'round and around,
With a sharp clear sound,
To fly like a fish in the sea !—
Ah, this is the sport for me !

NO MONKEY WRENCH THERE.

Mr. O'Hagan has a sheep ranche on the Medina. A stranger drove up to his place the other day. The stranger had broken some part of his wagon, and wanted to borrow a monkey-wrench. When the stranger shouted "Hello!" Mrs. O'Hagan (Mr. O'Hagan being from home) came out to the fence.

"Wie gehts. Dot vas a fine morn-ing to-day. It vas a monkey-wrench I wanted to find, und dose beoples at dot house pelow dold me already dot you keeps a monkey wrench."

"Holy Moses ! Kape a monkey ranch ! Ye dirty spalpeen ! Ye miserable low-lifed blaggard, to be accusin' a dacent woman of kapin' an establish-ment of that character. A monkey ranch is it yer lookin' for ? I'm think-in' from yer looks that that's about the kind av a ranch you would feel at home in. Get out av here, an' if ye don't scatter dirt behind ye purty d— quick it's an illphant ranch ye'll be thinkin' ye have struck, an' that the illphants are stampedin' over yer ugly carcass !"

CHEESE AND WOOL.

The following anecdote is related of Mr. James Sheafe, who years ago was a leading grocer in Bideford. It appears that a man had purchased some wool of him, which had been weighed and paid for, and Mr. Sheafe had gone to the desk to get change for a note. Happening to turn his head while there, he saw, in a glass which swung, so as to reflect the shop, a stout arm reach up and take from the shelf a heavy white oak cheese. Instead of appearing suddenly and rebuking him for the theft, as he might have done, and thereby losing his custom forever, the crafty old gentleman gave the thief his change as if nothing had happened, and then, under pretence of lifting the bag to lay it on his horse for him, took hold of it and exclaimed :

"Why, bless me, I must have reckoned the weight wrong."

"Oh, no," said the other, "you may be sure you have not, for I counted with you."

"Well, well, we won't dispute the matter ; it is easily tried," said Mr. Sheafe, putting the bag upon the scales again. "There," said he, "I told you so. I knew I was right. I made a mistake of nearly twenty pounds. However, if you don't want the whole you needn't have it ; I'll take part of it out."

"No, no," said the other, staying the hands of Mr. Sheafe on their way to the strings of the bag, "I guess I'll take the whole."

And this he did, paying for his dishonesty by receiving the skim-milk cheese at the rate of forty-five cents a pound, the price of the wool.

The heights by great men reached and kept

Were not attained by sudden flight ;
But they, while their companions slept,
Were toiling upward in the night.

—Longfellow.

THE MODEST LITTLE LUNCH.

Jones and Smith happened to meet at the same table in a restaurant.

"Do you dine at this place often?" asked Jones.

"Quite often," said Smith. "It is moderate in price, at least for common dishes, the cooking is excellent, the service is good and everything is clean!"

"It is pretty well patronized, too," observed Jones. "A good many merchants and Board of Trade men come here for their meals."

"Yes. What are you going to order?"

"I think I'll take a porterhouse steak, a bottle of claret, and a pudding of some kind. A man on a salary can't afford a swell dinner."

"That's a fact. We've got to curb our appetites. I'm going to try veal cutlets breaded, a few vegetables, an omelette soufflé, and a pint of porter. I can't afford to go over seventy-five cents or a dollar for a mere lunch."

"That's about the figure for me. Now, if I could afford such a meal as Tubbles over there at that table in the corner is about to order, I'd have something worth talking about."

"You bet! What do you suppose Tubbles is worth?"

"He's worth a clean million and a half."

Jones and Smith looked enviously at the table in the corner, where the millionaire, with the bill of fare before him, was knitting his brows and pursing up his mouth in the effort to decide what he wanted. After studying the printed slip from top to bottom several times, he seemed to have come to a conclusion.

"Waiter," he said to the white-aproned official standing respectfully by, "bring me some doughnuts and a cup of coffee."

HARD LINES ON RUSSELL SAGE.

WITH MONEY UP TO 40 P.C. HIS
WAS BEING LOANED AT 6.

"Those brokers who were so fortunate as to have call loans with Russell Sage at the time of his death were luxuriating in 6 per cent. money when all their neighbors had to scramble for funds at 40 per cent. In obedience to arrangements made by Mr. Sage several years before his death, his executors have not called a single loan and will not do so until the money is actually needed in settlement of the estate, which will be a year from September 21, when the will is to be probated. Whatever money borrowers voluntarily repay is accepted and put into trust companies at once, so that not a dollar is held out of circulation. During Mr. Sage's lifetime his call loans were marked up from day to day to the prevailing rate, but his executors have announced that they will not in any case demand more than 6 per cent."—*N. Y. American.*

With his money out at 6 per cent. when it might be getting 20 to 40, no one will blame Mr. Sage if he takes a few turns in his grave.

The pastor of a fashionable church, on being advised by his physician to take a vacation not long ago, wrote the agent of a South American steamship line as follows:

"As I am thinking of taking a trip to South America, please advise me immediately with particulars relative to rates, accommodations and so on, to and from the various ports usually visited by tourists at this season of the year."

The answer came by special delivery, marked private and confidential:

"One of our steamers will sail for Valparaiso next Wednesday. Shortest and quickest way out of the country."

GOOD SERVANTS IN HEAVEN.

Mrs. Pileitton (to her coachman):
"James, I trust that you are an attendant at religious exercises?"

"Oh, yes, mem, I goes as often as I has the chance, mem."

"And I trust that you feel it your duty to lead such a life here as will assure you a place among the good in the next world."

"Oh, yes, mem, I tries to. Thank you kindly, mem."

"I am glad of it, James. I have been so much pleased with your services that it is a real comfort to me to know that if we are permitted to have coachmen in heaven, I may still employ you there."

Father Bernard Vaughan, whose onslaught on the English "smart set" is attracting so much attention, has plenty of humor. Once at Trinity college, Cambridge, he was studying Holbein's picture of Henry VIII.: "What would you do, as a Jesuit, if his majesty stepped out of the canvas?" asked a friend. Father Vaughan replied promptly. "I should request the ladies to leave the room."—*London Mail*.

JUST TOO SHARP AND SHREWD FOR ANYTHING.

It is almost invariably the case that when a cashier robs, or a clerk steals, or a treasurer defaults in any part of the country, he begs off by declaring that he speculated in Wall Street and lost. It is therefore really refreshing to learn of a case in which Wall Street was not to blame. It occurred in a town in Ohio the other day. The owner of a private bank discovered a shortage of \$2,000 and rushed for his cashier.

"Yes, I took the money," was the calm reply.

"What for?"

"To speculate in Wall Street."

"And you lost it all!"

"Not much; I am just \$12,000 ahead after paying you back. The money will be here by express at noon."

"By George? but you are a keener, Joe; just too sharp and shrewd for anything. Put in \$10,000 and become a partner; you are a chap I can count on."

IT PAYS TO TIP.

Jean Gerardy, the well-known 'cellist, at a dinner in Philadelphia, praised American wit.

"You are all witty," he said. "From your millionaire down to your gamin, you are quick, nimble, and sparkling in retort."

"Your gamins' wit is sometimes cruel. It caused a friend of mine to flush and mutter an oath one day last week in New York."

"My friend, in a hurry to catch a train, ran out of his hotel toward a cab and a ragged little boy opened the cab door for him and handed in his valise."

"He gave the boy nothing. In his hurry, you see, he forgot."

"The disappointed urchin smiled sourly, and called this order to the driver:

"Nearest poorthouse, cabby."—*New York Tribune*.

Of Marshall Field III. an amusing story was recently told at Lakewood. The boy, according to the story, approached an old lady in a Lakewood hotel and said to her:

"Can you crack nuts?"

"No, my dear, I can't," the old lady replied. "I lost all my teeth years ago."

"Then," said the little boy, extending two hands full of walnuts, "please hold these while I go and get some more."—*Denver Times*.

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TOAD IN A BRICK.

One day last month the clerk of works at the new manual instruction centre in Queen's Road, Southend, saw something strange protruding out of the end of an ordinary stock brick, and, on closer examination, found it was a toad, which had the appearance of having been petrified. The toad, which was a full-sized one, must have been in the clay when the brick was made, or embedded itself there after the making and before the brick was burnt. In the burning the toad had become as hard as iron, and when tapped had a ring about it as of metal, and it was not in the least shrivelled. The shape remained perfect, the lines of the back and the mouth were as clear as ever, and the eyes were perceptible. The brick is being forwarded to the British Museum.—*The British Clayworker*.

The launching of the Cunard Line S.S. "Mauretania" on September 20th marks another step forward in the history of ocean navigation. The "Mauretania" is the largest vessel afloat. The keel was laid on November 26th, 1904, the turbine system was adopted, and the builders are Messrs. Swan, Hunter and Wigham-Richardson, Ltd., Wallsend-on-Tyne. The total length of this monster of the deep is 785 feet, and the breadth 88 feet with a gross tonnage of 33,200 tons and displacement of 43,000 tons. She is to attain a speed of $25\frac{1}{2}$ knots per hour. A striking idea of the enormous size of the vessel is furnished by the following facts: For a return trip between Liverpool and New York twenty trains of twenty cars each would be required to carry the coal consumed, sufficient to keep the fires of 3,000 small houses going for a year. Two hundred and fifty people could easily lunch in one funnel, and the electric cables on the ship measure 200 miles.

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MORALITY AND CIVILIZATION.

—:O:—

To be willing to perform our duty is the moral part, to know how to perform it is the intellectual part; while the closer these two parts are knit together the greater the harmony with which they work; and the more accurately the means are adapted to the end the more completely will the scheme of life be accomplished, and the more surely shall we lay the foundation for the future advancement of mankind. The extreme mutability in the ordinary standard of human action shows that the conditions on which the standard depends must themselves be very mutable. They have been known for thousands of years, and not one jot or tittle has been added in all the sermons, homilies, and text-books which moralists and theologians have been able to produce. The system of morals propounded in the New Testament contained no maxims which had not been previously enunciated, and some of the most beautiful passages in the Apostolic writings are quotations from Pagan authors. Now, in the first place, it is evident that if a people were left entirely to themselves, their religion, their literature and their government would be, not the causes of their civilization, but the effects of it.—H. T. BUCKLE.



Justice is simple, truth easy.—*Lycurgus*.

How can we learn to know ourselves? Never by reflection, but only through action. Essay to do thy duty, and thou knowest at once what is in thee.—*Goethe*.

EDITORIALS.

FREE SPEECH (?) IN THE UNITED STATES.

The circumstances attending the arrest of Miss Goldman and a dozen of her fellow-anarchists in New York on January 6th show clearly the debased ideas of individual rights and public liberty that are permeating the official classes in the United States. The persons arrested had been attending a Sunday evening public meeting, at which Miss Goldman had delivered a lecture on "Misconceptions of Anarchism." She has just started a new monthly entitled *Mother Earth*, and one of the objects of the meeting was to raise funds in its aid. The chairman, Mr. J. Coryell, who was among those arrested, in describing the affair in the *New York Truth Seeker*, says of Miss Goldman's address :

"It may fairly be called an academic discussion of her subject, illuminated by copious quotations from Thoreau and Tolstoy. Except a few statements in regard to the venality of the police, much milder in character than may be seen in the daily papers of the city almost any day, the address was such as might have been given with perfect propriety in any university to students of sociology. Moreover, it was a very able and an exceedingly clear exposition."

But on the strength of garbled statements made by the policemen, while some of the arrested persons—a boy of fifteen was among the number—were discharged the next day and others in a day or so, there being no case whatever against them, Miss Goldman was held for trial on heavy bail, though there was not a particle of evidence—except the statements of the police officers—that she had done anything worse than advocate what is termed "Philosophic Anarchism."

Mr. Coryell states that the arrests were made "without warrant, without cause being specified, and solely on the judgment of police officers, presumably sent for the purpose which they finally accomplished." From the circumstances described and the statements of the police, it seems certain that the police authorities claim the right to arrest and imprison any person addressing or even attending a meeting at which is discussed anarchism or any kindred subject considered objectionable by the police themselves. The usual processes of law are abolished, and liberty is on exactly the same footing that it occupies in Russia.

"Government by injunction" has been regarded as the modern means of overthrowing the constitutional rights of citizens through a corrupt judiciary. This latest case would seem to show that an ignorant and corrupt and truculent police force is practically the governing body in

New York, irresponsible and uncontrolled, and administering the laws according to its own interpretation.

—:O:—

"COMMON SENSE FROM A LAWYER."

Under this heading the New York *Truth Seeker* thus comments on the decision of Assistant District Attorney Smith, who, without scoring the police for their unconstitutional violation of citizens' rights, discharged Miss Goldman on the ground that the grand jury failed to indict her for delivering the same lecture some weeks ago before the Brooklyn Philosophical Society, and also because even the garbled extracts from the lecture given in the policemen's statements did not furnish proof of any criminal intent, which he said could only be shown by a full report :

"Mr. Smith's statement that the purport of the whole lecture should be taken into consideration and not some fragments of it is exactly opposite to the rulings in the United States courts in obscenity cases, and shows that there is more common sense among the members of the bar than on the bench. Miss Goldman's lecture was not at all inflammatory. It was the one she delivered at the Brooklyn Philosophica' Association some weeks ago, and members of that society assure us it was quite innocuous and harmless. There were police at the meeting when she gave it, but they could find nothing in it calling for their interference. Miss Goldman says that Police Inspector McLaughlin told her when she was taken to the station-house that she must cease lecturing in this city, and that he would have her arrested every time she tried to speak publicly. . . . The arrest of these persons was an outrage upon the constitutional guarantee of the right of free speech. The police power of the State has been stretched to the breaking-point. Who is Mr. McLaughlin, that he should say who shall or who shall not speak in New York?"

It is manifest that corrupt politicians, venal judges, and a subservient and brutal police force are fast curtailing the boasted freedom of American citizens, who, it seems to us, will once more be forced to "shoulder arms" to regain by living force the rights they foolishly thought could be secured by a paper Constitution.

—:O:—

"LIBERTY ENLIGHTENING THE WORLD!"

What a spectacle, indeed, does the United States present to us to-day! Outside New York, on Bedloe's rock, the great statue of "Liberty Enlightening the World" greets the thousands of immigrants just catching sight of their new home—the "Land of the Free." Inside the city, a posse of burly policemen are listening to a quiet lecture by a harmless woman, ready at a moment's notice to swoop down upon her and take

her to jail, with as many of her auditors as they can conveniently seize, should she utter words which—in the opinion of the policemen—demand too drastic a remedy for public wrongs!

While “pacifying” and “civilizing” the troublesome Filipinos by shooting all those who aspire to self-government and making Catholic slaves of the rest with the aid of an army of Romish priests and two thousand Catholic school teachers; in Idaho and Colorado the United States Government has permitted an open violation of guaranteed State rights, resulting in the illegal prosecution of trade union officers on a trumped-up charge of murder, at the instigation of trade corporations and monopolists.

While panegyrists of the United States describe it as the most peaceful country in the world, its army and navy are being enlarged with as much rapidity as possible, the avowed object being to outdo the military and more especially the naval preparations of the Old World powers.

In the land where, fifty years ago, the boast was that there were no pauperism and no illiteracy—at least among the whites—in both directions to-day the cities of the United States seem to be about on a level with those of the Old World; and vice and crime are at least as bad, with all the Puritanism and Comstockery that are so rampant.

The signs of venality and corruption and tyranny, as well in private as in public life, are becoming so pronounced, as to justify the inquiry whether it might not be, in the end, a real gain for the masses of the people, and for the true interests of freedom, that the present Paper Constitution should be torn to shreds, and be replaced by the will of a strong and masterful Dictator. Roosevelt might be the man for the work—if he were a little bigger and more honest.

—:O:—

“PROFESSOR” NEWELL AGAIN IN TORONTO.

Good old Christianity! Good old Hell and Damnation! Good old Original Sin (that was Original Goodness, for was there not a Good old Fall from it?). Good old Atonement (that was not an atonement, for are we yet saved?). Good old doctrines, every one of them, and many more, for have they not served the turn of the priests of a Good old Church for many centuries, and brought comforts to their stomachs and power to their pride and gold to their greed? Are they not serving the same purposes to-day? Oh, no one believes these old worn-out dogmas nowadays! we are told. Is that the reason why Dr. Crapsey is turned out of his pulpit? Is that the reason why they are taught to millions

of Sunday-school children, with the assistance of millions of "lesson-leaflets," tracts, and periodicals, illustrated with maps of places and countries that are simply not so, and photogravures of "sacred" events that occurred only in the fertile imaginations of ancient medicine-men?

You don't think people who have been to school really believe these things? Well, it seems difficult to understand it, but— Come with us to hear Newell. You know Newell, of course? He is almost as well known as Torrey. He is not exactly a Peripatetic Philosopher, though he travels around a good deal on his Bible Lesson business. He is rather a Perambulating Parrot, who has learnt his lessons thoroughly and gets them off to an admiring crowd of equally parrot-brained followers.

In spite of all the efforts of Broad Churchmen, Universalists, Deists, Theists, Theosophists, and other dreamers, who seem to have imagined that it was possible to civilize either the Christian god or the Christians who believed in him, and so evolve a new God of Love in place of the old God of Eternal Torments, the latter still seems to have the field almost entirely to himself. While a few dozen decently behaved people gather to hear a Unitarian scholar discourse pleasantly of the blessings showered upon mankind by some etherealized loving "Father which is in heaven," a big Presbyterian church is crowded to the very doors by a sweltering multitude to listen to a perambulating revivalist who howls curses in the name of his god at the heads of unbelievers at so much per hour.

—:o:—

THE BIBLE IS "A DREADFUL BOOK!"

Newell, we believe, comes from the Moody and Sankey preacher-mill from which Torrey and so many other hell-fire evangelists have graduated; and he visits Toronto once a week to conduct a "Bible Class" at Cooke's Church. On Monday, Jan. 21st, his special subject was St. Paul's Epistles to the Seven Churches, and he began by remarking that these Epistles were "clearly inspired by the Trinity!" Jehovah was responsible, he said, for the Old Testament, Jesus Christ for the New Testament; but in the Book of Revelation "the Holy Trinity is distinctly stated to be the author!" Chapter and verse were not given for this, though the statement is one that challenges belief. In a way, it is easy enough to imagine Jehovah dictating the Old Testament or Jesus the New, though in each case the product is not what one might expect under such circumstances; but to imagine the Three Persons joining in a common effort at dictation is beyond us. The inspired amanuensis

would be in the position of a person trying to receive three telephone messages at one time. Perhaps that is why there are so many mistakes in the book—mistakes that the priests have been trying without success to explain away for sixteen or seventeen centuries. Then Mr. Newell continued :

"It is a dreadful book [You bet !], and when the judgments of which it speaks come to pass, not only Jamaica, but the whole world, will be turned upside down [is it not turning upside down every day now ?]. People get theologically sentimental, and say they believe in a God of Love—one who, according to their ideas, is too loving to punish sin. Sin must be punished. [What about the Atonement ?] If heaven is going to be like Canada or the United States, I never wish to go there. If sin is not going to be shut out, I don't think heaven will differ much from Buffalo. [Newell is evidently a second Sinless One.] I'm so sick of these theories that I don't read about them any more. When Christ comes, as this book says he will come, all these little theories about eternal punishment will be swept away like spiders' webs."

—:O:—

"THERE IS A DREADFUL HELL !"

If we are puzzled to understand Newell's Trinitarian Inspiration, how in thunder can we expect to understand his Certain Punishment of Sin as well as the Atonement ? We foolishly imagined that Jesus had "paid the debt" for us, but Newell knows better. "Sin must be punished !" is the oracular utterance of this twentieth century religious faker, who is evidently built somewhat after the fashion of the woman who said she would not care a fig for a husband who did not give her a black eye once a month. His idea of a Heavenly Father is that of a Thackambau with an ironclad skull-crushing club, for he says :

"If God damns a man's soul he has a right to damn it, and he won't damn anybody who ought not to be damned. If you think otherwise, I tell you right here that you are a light-handed rebel against him. YOU HAVE NO RIGHT TO BE MORE LOVING THAN GOD ; and remember that against the Gospel brightness is always set the black darkness of impending judgment on the sinner. There is no mincing matters. The Holy Spirit boils things down so their meaning cannot be mistaken."

And this is the sort of savage hocus-pocus that week after week fills a great church almost to suffocation with pious Christians, who profess to believe that their religion is the foundation of morality, and send missionaries to civilize "the heathen" with the same sort of barbarity.

We often feel inclined to credit the statement that the masses have been touched to some extent with the scientific spirit, that they are being gradually civilized and weaned from their old superstitions, and that to some extent ideas of toleration and freedom are percolating down among

them from the more intelligent classes. But the advent of a faker like Newell rudely blows such ideas to smithereens. The people "hear the gospel gladly" now as of yore, but, like the returned Scotchman whose heart was gladdened by hearing his old pastor preach the same old doctrine of Universal Damnation with which he had comforted his people half a century before, the common people only seem to "enthuse" when they hear Eternal Damnation thundered at the heads of their sectarian opponents.

And Newell does not deal only in post-mortem punishment. "Capital punishment," he says, "is a fundamental principle of man's continued existence on the earth." It was part of God's covenant with Noah, and to advocate its abolition was "to spit in God's face!" We imagine that to doubt anything Mr. Newell says is "to spit in God's face!" We have heard such talk as this from Catholic priests and Salvationists, and it proves that, after all, the true Christian spirit of to-day differs very little from that of the Spanish Inquisitors or the St. Bartholomew assassins, or the bloodthirsty heroes of holy writ.

—:O:—

"JESUS CHRIST" TO BE OMITTED FROM SENATORIAL PRAYERS.

While pious if bigoted Christians are denouncing as Atheists and Infidels the French authorities who have caused the name "God" to be omitted from school books, it seems that the multiplicity of religious sects in the United States is bringing about a similar result there, notwithstanding the strident tones of the preachers who would have us credit their more than doubtful estimates of Christianity's progress.

Chaplain Darling, of the California Senate, has been having a great deal of trouble lately, some of the Senators objecting on sectarian grounds to many of his prayers. Latest among these troubles is a kick from two Hebrew Senators, Wolf and Hartman, who naturally object to the Chaplain addressing "Jesus Christ" as the Supreme God, and, in deference to their wishes, he will cut out the name in future, and only speak of "Our Lord." Perhaps this term will be objected to also by some one who may think it is intended to apply to Mr. Roosevelt.

In any case, it is a blessed sign that, among intelligent men, some are not afraid to begin compelling the preachers to revise their crude prayers and make them more in accordance with our modern notions of religious freedom and toleration. By and by, perhaps, some other Senators will object to the infliction upon them of prayers or any other part of the Mumbo Jumbo business.

NO REAL EDUCATION FOR FRENCH CANADIANS.

What the Catholic priests mean when they talk of "education" is pretty well understood, but is very conclusively shown by their conduct in reference to the proposed High School at Rawdon, Que.

On the 23rd of January, according to a report in *Le Canada*, a deputation, consisting of Rev. Landry, curate of Rawdon, Rev. Picotte, curate of Lavalltrie, and Messrs. Bissonnette, Dupuis, Cherrier, Godbout, and Gillies, members of the Quebec Legislature, waited on the Government at Quebec to solicit aid for the new High School at Rawdon. Rawdon is a growing village, and appears destined to become an important industrial and commercial centre, and those interested in it feel the imperative necessity of better school accommodation, especially for the study of English, a want of acquaintance with which language greatly handicaps the French Canadian. Mr. Bissonnette laid the case before the Government, and in speaking afterwards Rev. Picotte said :

"Our intention is to establish at Rawdon a great High School, NON-SECTARIAN, which will be attended at the same time by children of the English tongue, of the Catholic faith and of the Protestant faith. That will not hinder, you may be sure of it, Catholics and Protestants doing according to their religion."

The Premier, M. Gouin, felicitated the deputation on the interest they were exhibiting in the cause of education, and though he made no definite promise, told them they might confidently rely upon some financial aid. So far all seemed fair sailing; but a storm was brewing, and whether the scheme will be wrecked, as so many similar ones have been wrecked, remains a question.

—:o:—

"NEVER WILL SUCH A SCHOOL BE ESTABLISHED IN THIS PROVINCE!"

This was the emphatic utterance of the Archbishop of Montreal when he was asked about the matter :

"Never will such a school be established at Rawdon or at any other place in this Catholic Province. I can, in the name of my venerable colleagues of the episcopacy, reassure all those who may have been alarmed by the news published to-day in *Le Canada*. The words attributed to the parish priest of Lavalltrie are of an extreme gravity, and I would like to believe that they have been inexactly reported. . . . In view of the importance of the knowledge of English throughout the country, it was decided that this language should be especially taught at Rawdon. It was, however, naturally understood that the school should be a Catholic one and should be directed by priests. . . . It will be seen that there is a great deal of difference between this and the non-sectarian school of which *Le Canada* speaks. Every school of this nature, and Catholics must know it, is condemned, because it is *Leo XIII.* whom I quote :

“THERE IS NOTHING MORE PERNICIOUS AND MORE APT TO RUIN THE INTEGRITY OF THE FAITH AND TO TURN YOUNG PEOPLE FROM THE PATHS OF TRUTH !’

“The priests involved in this case will have to explain themselves, because it cannot be permitted that they should be credited with a line of action and with language in contradiction to the instructions of their bishops, the decisions of our Council, and of the Holy See.”

One might laugh at the airs of these bedizened, petticoated, and tin-pot crowned priests who would control the educational system of a whole province with the oracular and illogical utterances of a dead pope ; but unfortunately, there are nearly two millions of Catholic Canadians who regard the words of a Catholic priest as having divine authority, and who have not courage enough to exercise their own reason for fear they might never get out of Purgatory. They should be able to understand that, even if Pope Leo XIII. did say it, there is no sense in saying that knowledge acquired in a Catholic school produces truthfulness, whereas if it is acquired in a non-sectarian school it will produce falsehood.

The Pope, like the Archbishop, really means that Protestants are all bad and Catholics are all good—that is, those who obey the priests. The chief defect in the argument appears to be that it is contradicted by all the reliable facts we possess. It is simply kindergarten or lunatic asylum argument.

—:O:—

THE USUAL END—THE HIERARCHY WINS.

As may have been anticipated, the two priests connected with the proposed High School have taken the gentle hint conveyed in the Archbishop’s warning, and have repudiated the words attributed to them in the report of *Le Canada* ; but that journal says there was no mistake in their report :

“*Le Canada* recited, without commenting on it, the Quebec interview *re* the projected academic school at Rawdon. The account we published was an exact recital of what was said there. If it is intended to show that *Le Canada* published a false telegram, we can prove the contrary. If there is a misunderstanding somewhere, we are not responsible, and there is no occasion for *La Presse* to insinuate that our paper is favoring non-sectarian schools, when *Le Canada* would be the first to defend our system of sectarian schools if attacked.”

As we have said, what the Archbishop decides will “go,” and those involved—priests and laymen alike—will make facts to fit the decision. That is the way of it in a good Catholic country. Those who hear of the trouble will soon forget it in presence of the unanimity produced by

the great authority ; but most of the French Canadians will never hear of it at all.

—:O:—

HOW OLD IS THE EARTH?

Since the Nebular Hypothesis first dissipated, among intelligent men, the old belief in the creation of the world on a certain Sunday morning six thousand years ago, the age of the earth has been a subject of dispute among scientists of all shades of ability and in all the departments of investigation. As archeology and geology, anatomy and physiology, biology, astronomy, and chemistry have brought their contributions to the fund of ascertained facts, the pendulum of opinion has oscillated between scores of thousands and hundreds of millions of years as the probable age of the earth.

The most superficial inquirer sees that all such definite estimates are fallacious in the extreme, the data for a reliable estimate being undoubtedly in a most chaotic state at present. Sir Robert Ball, in a lecture at the Bishopgate Institute, London, gives us the latest of these world-age calculations. He thinks the discovery of radium has gone a long way towards solving the problem, and says :

“Lord Kelvin has calculated that not more than twenty million years ago the earth’s surface was so hot that water could not rest on it. He based his calculations on what was then known concerning the internal heat of the earth and concerning the condition of the cooled rocks of the earth’s crust. The Hon. Mr. Strutt has shown that in the rocks in the crust of the earth there is a considerable quantity of radium, which is for ever pouring out heat at a great rate. This being the case, the date at which the earth first became cool enough for life must have been far more remote than twenty million years ago. It must have been sufficiently remote to give the geologists all the eight hundred million years they demanded to account for the phenomena they had found.”

To a man—or a god—to whom “a thousand years is but as a day” 800,000,000 years may be comprehensible period, but it is clear that, as that period is the result of a calculation based on such an unmeasurable item as the quantity of radium in the earth’s crust, Sir Robert Ball might as well have made it 8,000,000,000 as the period he named.

We ought clearly to recognize in all these calculations that the knowledge necessary for making them at all accurately does not at present exist ; and all we are entitled to say is, that the age of the earth is at least great enough to render possible all the developments we know have taken place upon it.

THE BIBLE MIRACLES NATURAL EVENTS.

Most of us have lived long enough to see the complete change of front made by Bible apologists in regard to miracles. Half a century ago the Bible miracles were cited as conclusive evidence of the inspiration of the Bible, but now-a-days most sane men acknowledge the universality of natural law; and, while some would abolish belief in all miracles past and present, claiming that the Bible miracles are only allegories intended to teach spiritual truths; others content themselves with asserting that "the age of miracles is past." Others, too, there are who assert that the wonders of natural science equal any miracles ever related; and still others think that science affords the means of explaining the ancient miracles as natural events. The great object of all these different parties being to show that the Bible is inspired because in some way or other it is proved to be true; a thesis which, if sound, would prove all true history to be inspired.

One of the leading exponents of this last school is the Rev. Prof. George Frederick Wright, D.D., LL.D., of Oberlin Theological Seminary, who in a recent lecture gave an exposition of his views concerning many of the Bible miracles, though he unfortunately omitted any reference to some of the chief miracles from a Christian standpoint.

Prof. Wright's method of treating the miracles is a remarkable one, coming from a learned college professor. It shows the shifts to which some men are reduced in order to appear rational men while being professed Christians. Nebuchadnezzar's conversion to a beast of the field eating grass was the pathological effect of melancholia arising as a reaction from his exaltation after many great victories, which had led him even to deify himself. The destruction of Sennacherib's army in one night might be explained as a case of bubonic plague, spread by rats, the army being encamped near the Serbonian bog, a noted breeding-ground for epidemics. The famine in Egypt was caused by an accumulation of vegetable matter in Lake Victoria, which engineers call "sudd," and which totally stopped the flow of the Nile. The crossing of the Red Sea was made during the prevalence of a strong wind, the shifting of which allowed the waters to overwhelm the Egyptian army. The drying up of the bed of the Jordan, which permitted the Jews to cross, was a similar phenomenon to one that occurred in Oregon "a century or two ago." Sodom and Gormorrah were overwhelmed by a natural gas explosion that "blew out" an oil well on the sinful inhabitants. The walls of Jericho were shaken down by an earthquake; and last, if not least, the Flood resulted from the melting

of a glacier. "As an incident worth noting," Prof. Wright states that the dimensions of the ark as given in the Bible "are correct from the point of view of boat-builders, and very little different from those of the Great Eastern."

As a sample of a bare-faced attempt to "guy" the Christian world Prof. Wright's lecture is unique. He knocks inspiration, allegory, and spiritual lesson completely out of all the miracles, and gives us explanations which only cause us to wonder at the idiotic childishness which could invent them, and to laugh at the idea that such explanations could assist in supporting any religion, except that of a Hottentot.

It is remarkable that Prof. Wright does not attempt to explain Jonah's escapade with the whale, the raising of the dead, Joshua's stopping the sun, the feeding of the five thousand, or Jesus walking on the water. These events, we suppose, were too sacred to be touched with the harlequin's wand.

—:o:—

WHY MARRIAGE IS AT A DISCOUNT.

Dr. Van Horne, at the Church of Christ, read a number of letters from lady members of the church who had at his request given their opinion of the average Toronto young man. This was no doubt an attractive number on the rev. gentleman's programme. We suppose he will follow up this speculation with similar contributions from young men. It was the old story. The young men were conceited and thought the girls were ready to fall into their arms if only they were well set up, were well posted on sporting matters, and could buy lots of candy. But the young women said they would be satisfied with the sort of young man their mothers and grandmothers used to speak of—honest, truthful and chivalrous, not necessarily rich, or even a college graduate or a tailor's model, but a gentleman, with a love of home, etc., etc. Such a young man they seldom met, and hence they remained single.

It was rather pleasing to find that the young women did not require religious qualifications, though it may be that this was understood. In actual life, however, it is reasonable to suppose that it would also be "understood."

It is our opinion that to a large extent the fault, whatever it may be, is that of the persons who think themselves aggrieved in this matter. They are lacking in either the courage or the tact that is necessary in marriage as in every other department of life's business. And, though they make much noise, it is probably the least eligible sections of both sexes that fail to secure satisfactory life-partners.

OUR VANISHING LIBERTY OF THE PRESS.

BY THEODORE SCHROEDER, IN "THE ARENA."

FOR over a century it has been believed that we had abolished rule by divine right, and the accompanying infallibility of officialism, and that we have maintained inviolate the liberty of conscience, of speech and of press. However, this belief of ours is fast becoming a matter of illusion. Though a love for such liberty is still verbally avowed, yet in every conflict raising an issue over it, it is denied in practice. There is not a State in the Union to-day in which the liberty of the press is not abridged upon several legitimate subjects of debate. Here will be discussed but one of these, and that perhaps the most unpopular.

By gradual encroachments and unconscious piling of precedent upon precedent, we are rapidly approaching the stage in which we will enjoy any liberties only by permission, not as a matter of right. In this progressive denial of the freedom of conscience, speech and press, all three branches of government have transgressed, without seriously disturbing the serene, sweet, century-long slumber into which we were lulled by the songs of liberty, whose echoes still resound in our ears, but whose meaning we have long since forgotten.

A century ago we thought that we had settled all these problems of liberty. In all our constitutions we placed a verbal guarantee of liberty of speech and press, and then stupidly went to sleep, assuming that the Constitution had some mysterious and adequate potency for self-enforcement. This is the usual mistake, always so fatal to all liberties, and the multitude is too superficial and too much engrossed with a low order of selfish pursuits to discover that constitutions need the support of a public opinion which demands that every doubtful construction shall be resolved against the State and in favor of individual liberty.

In the absence of such construction, constitutions soon become the chains which enslave, rather than the safe-guards of liberty. Thus it has come that under the guise of "judicial construction," all constitutions have been judicially amended, until those who, by a dependence upon the Constitution, endeavor to defend themselves in the exercise of a proper liberty, only make themselves ridiculous. Persons finding satisfaction or profit in repudiating constitutional guarantees, and combining therewith sufficient political power to ignore them with impunity, unconsciously develop in themselves a contempt for the fundamental equalities which most founders of republics sought to maintain. This contempt is soon shared by those who find themselves the helpless victims of misplaced confidence in constitutions, and through them is transfused to the general public, until that which we should consider the sacred guarantee of our liberties becomes a joke, and those who rely upon it are looked upon as near to imbecility.

Some years ago a United States Senator (Mr. Cullom) was reported as saying that "in the United States there is no constitution but public opinion." We should also remember the unconscious humor which made Congressman Timothy Campbell famous. He was urging President

Cleveland to sign a bill which had passed Congress and the latter objected because he believed the bill to be violative of the organic law. Our ingenious statesman broke in with the earnest plea: "What's the Constitution as between friends?" General Trumbull once said: "The Constitution has hardly any existence in this country except as rhetoric. . . . By virtue of its sublime promise to establish justice, we have seen injustice done for nearly a hundred years. It answers very well for Fourth-of-July purposes, but as a charter of liberty, it has very little force." In Idaho, at the time of the official kidnapping of Moyer and others in Colorado, the attorney of these men tried to show the court the unconstitutionality of the procedure, when the baffled rage of the judge prompted him to exclaim: "I am tired of these appeals to the Constitution. The Federal Constitution is a defective, out-of-date instrument, anyhow, and it is useless to fetch that document into court. But Constitution or no Constitution, we have got the men we went after; they are here; they are going to stay here until we have had our final say, and I would like to know what is going to be done about it?" No wonder that the wise Herbert Spencer wrote: "Paper constitutions raise smiles on the faces of those who have observed their results."

All this is true because the great mass are indifferent to the constitutionally-guaranteed liberties of others, and so allow sordid self-interest and bigotry to add one limitation after another, until all freedom will be destroyed by judicial amendments to our charters of liberty. . . .

That the State is a separate entity is a mere fiction of the law, which is useful within the very narrow limit of the necessities which called it into existence. This is judiciously recognized by our courts and by thoughtful laymen. By getting behind the fiction, to view the naked fact, we discover that the State has no existence except as a few fallible office holders, theoretically representing the public sentiment, expressing its power, sometimes doing good and often thriving on the ignorance and indifference of the masses. When we abolished the infallibility of rulers by divine right, we at the same time abolished the *political duty* of believing either in God or what was theretofore supposed to be His political creation, the State.

Henceforth government was to be viewed only as a human expedient, to accomplish purely secular human ends, and subject to be transformed or abolished at the will and discretion of those by whose will and discretion it was created and is maintained. The exclusively secular ends of government were to protect each equally in life, liberty, and the pursuit of happiness. So the fathers of our country in their Declaration of Independence wrote that: "Whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it." Similar declarations were made by the separate colonies. Thus the Pennsylvania Declaration of Rights contains these words: "The community hath an indubitable, inalienable, and indefeasible right to reform, alter or abolish, government, in such manner as shall be by that community judged most conducive to the public weal." In harmony with these declarations we made laws, such that political offenders, though they had been in open revolt to a tyrannous foreign government, or had slain the minions of the tyrant, they might here find a safe retreat from extradition.

All this has passed away. Formerly it was our truthful boast that we were the freest people on earth. To-day it is our silent shame that among all the tyrannical governments on the face of the earth ours is probably the only one which makes the right of admission depend upon the abstract political opinions of the applicant. Our people denounce the unspeakable tyranny of a bloody Czar, and pass laws here to protect him in the exercise of his brutalities in Russia. Instead of being "the land of the free and the home of the brave," we exclude from our shores those who are brave and seek freedom here, and punish men for expressing unpopular opinions if they already live here. In vain do the afflicted ones appeal to a "liberty loving" populace for help in maintaining liberty. . . .

Under our immigration laws no anarchist, that is, "no person who disbelieves in or who is opposed to all organized governments" is allowed to enter the United States, even though such person be a non-resistant Quaker. In other words, the person who believes with the signers of the Declaration of Independence that those who create and maintain governments have a right to abolish them, and who also desire to persuade the majority of their fellow-men to exercise this privilege, are denied the admission to our national domain.

Of course that and kindred legislation was the out-growth of the most crass ignorance and hysteria over the word "anarchist." I say most crass ignorance deliberately, because to me it is unthinkable that any sane man with an intelligent conception of what is believed by such non-resistant anarchists as Count Tolstoi, could possibly desire to exclude him from the United States. It almost seems as though most people were still so unenlightened as not to know the difference between socialism, anarchism, and regicide, and so wanting in imagination that they cannot possibly conceive of a case in which the violent resistance or resentment of tyranny might become excusable. Thus it is that the vast multitude whose education is limited to a newspaper intelligence, stupidly assume that no one but an anarchist could commit a political homicide, and that every anarchist of necessity condones every such taking of human life. Nothing of course could be farther from the fact, but out of this ignorance it comes that every attempt at violence upon officials is charged against anarchists even before it is known who the perpetrator was, and without knowing or caring whether he was an anarchist, a socialist, an ordinary democrat, a man with a personal grudge, or a lunatic. From such foundation of ignorance comes the result that we punish those who disagree with the English tyrant of a couple of centuries ago, who said that the worst government imaginable was better than no government at all.

For the benefit of those whose indolence precludes them from going to a dictionary to find out what "anarchism" stands for I will take the space necessary to quote Professor Huxley on the subject. He says :

"Doubtless, it is possible to imagine a true 'Civitas Dei,' in which every man's moral faculty shall be such as leads him to control all those desires which run counter to the good of mankind, and to cherish only those which conduce to the welfare of society ; and in which every man's native intellect shall be sufficiently strong and his culture sufficiently extensive to enable him to know what he ought to do and to seek after.

And in that blessed State, police will be as much a superfluity as every other kind of government. . . . Anarchy, as a term of political philosophy, must be taken only in its proper sense, which has nothing to do with disorder or with crimes ; but denotes a state of society, in which the rule of each individual by himself is the only government the legitimacy of which is recognized. Anarchy, as thus far defined, is the logical outcome of the form of political theory which, for the last half-century and more, has been known under the name of individualism."

And men who merely believe this beautiful ideal attainable are unfit for residence in a land that boasts of freedom of conscience and press ! . . .

Surely people who only ask the liberty of trying to persuade their fellow-men to abolish government through passive resistance, cannot possibly be a menace to any institution worth maintaining, yet such men we deny admission into the United States. If they chance to be Russians, we send them back, perhaps to end their days as Siberian exiles, and all because they have expressed a mere abstract "disbelief in government," though accompanied only by a desire for passive resistance. . . .

It is hard for me to believe that there is any sane adult, worthy to be an American, who knows something of our own revolutionary history, who does not believe revolution by force to be morally justifiable under some circumstances, as perhaps in Russia, and who would not defend the revolutionists in the slaughter of the official tyrants of Russia, if no other means for the abolition of their tyranny were available, or who would not be a revolutionist if compelled to live in Russia and denied the right to even agitate for peaceful reform. And yet "free" America, by a congressional enactment, denies admission to the United States of any Russian patriot who agrees with us in this opinion, even though he has no sympathy whatever with anarchist ideals. It is enough that he justifies (even though in open battle for freedom) the "unlawful" killing of any tyrant "officer" of "any civilized nation having an organized government." Here, then, is the final legislative announcement that no tyranny, however heartless or bloody, "of any civilized nation having an organized government" can possibly justify violent resistance. It was a violation of this law to admit Maxim Gorky into this country, though he is not an anarchist.

In the State of New York, although satisfied with American conditions and officials, and although you believe in democratic government, if you should orally, or in print, advocate the cause of forcible revolution against Russia, or against "any civilized nation having an organized government," you would be liable, under a State statute, to a fine of \$5,000 and ten years' imprisonment besides. Have we, then, freedom of conscience, speech and press? Do we love liberty or know its meaning?

Yes, it may be that a dispassionate and enlightened judge must declare such laws unconstitutional, but such judges are as scarce as the seekers after martyrdom who are willing to make a test case. Hence we all submit to this tyranny. Furthermore, the same hysteria which could make legislators believe they had the power to pass such a law, in all probability would also induce courts to confirm such power. A Western jurist, a member of the highest Court of the State, once said to me that it must be a very stupid lawyer who could not write a plausible opinion on either side

of any case that ever came to an appellate court. Given the mental predisposition induced by popular panic, together with intense emotions, and it is easy, very easy, to formulate verbal "interpretations" by which the constitutional guarantees are explained away, or exceptions interpolated,—a common process for the judicial amendment of laws and constitutions.

If, then, we truly believe in the liberty of conscience, speech and press, we must place ourselves again squarely upon the declaration of rights made by our forefathers, and defend the right of others to disagree with us, even about the beneficence of government.

As when your neighbor's house is on fire your own is in danger, so the protection of your liberty should begin when it is menaced by a precedent which attacks your opponent's equality of opportunity to express his disagreement with you. Let us then unite for the repeal of these iniquitous laws, born of hysteria and popular panic, and maintained in thoughtless disregard of others' intellectual freedom.

THANKSGIVING UP TO DATE.

——:O:——
BY HARRISON S. MORRIS, IN "CONSERVATOR."
——:O:——

I thank Thee, Lord, that I have got
Those things which other men have not ;
That I have better clothes and looks
And better meals from better cooks ;
That Thou hast dowered me with the will
To snatch the good from others' ill
And hast acknowledged, though I rob,
That I am better than the mob.

I thank Thee that I've never had
To hustle like a sordid cad ;
That Thou hast known how much I need
The luxuries of my higher creed ;
Hast given me leisure and the wealth
To guard my comfort and my health,
And cast my lot in places where
No squalid traffic taints the air.

I thank thee for exclusive friends
Who keep the pace where pleasure
 wends,
Who ask no pledge of books or brains
But base their favor on one's gains.
Bored by the drama—music—and

Keen only with the poker hand,
Polite at bridge, or swift to rip
The landscape in an auto trip ;
With now a cocktail, now a smoke,
And ne'er the levity of a joke.

And last, O Lord, Thy Church I owe
Thanks for the good it doth bestow
In social prestige, nodding friends
And advantageous business ends.
Without Thy altar where to kneel
How could I make a prosperous deal ?
How could I drive against the wall
Thine enemies who plan my fall ?
How could I keep my favored place
As one elect among Thy race ?

In gratitude for this rich year
I kneel (but still the ticker hear),
And offer thanks that Thou hast blest
The unearned funds I could invest.
That Thou hast made the market see
I am Thy chosen devotee,
And from Thy bounty Thou hast given
Thy servant shrewdness born in heaven

“POVERTY” OF THE CHURCH.

—:O:—
CLERICAL WILLS IN 1906.
—:O:—

THE following list has been compiled by *Reynolds' Newspaper* from the metropolitan and leading provincial dailies, and pains have been taken to render it as complete as possible, but probably it is still far from being exhaustive. Yet it may fairly be taken as representative of the estates of those fortunate “followers” of Christ who, quietly ignoring his advice in this, as in other respects, have made haste to lay up for themselves “treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.” The aggregate of the wills in the list amounts to the respectable total of over five and a-half millions, and gives an individual average of over £24,000—not a bad record for the successors of those who were ordered to go about their work with nothing “save a staff only; no scrip, no bread, no money in their purse.” The table below shows the record, month by month, and the average per will;

Month	No.	Gross amount	Average.
January	25	£446,288	£17,851
February	32	534,855	16,714
March.....	23	924,121	40,179
April	11	174,020	15,820
May	23	897,124	39,005
June	15	322,084	21,472
July.....	25	338,017	13,520
August	15	473,435	31,562
September.....	13	132,365	10,182
October	17	477,581	28,093
November	16	259,851	16,228
December	18	658,304	36,572
Total	233	£5,638,045	£24,197

Of the 233 estates, no less than ten run into six figures, and these deserve to be set forth with some particularity;

Rev. Sir Richard Fitzherbert, Rector of Warsop.....	£530,548
Rev. J. H. Godber, Canon of Southwell.....	218,506
Rev. C. F. Wyatt, Rector of Broughton-with-North Newington.....	172,768
Rev. T. H. Mynors, Vicar of St. Patrick, Hockley Heath.....	161,825
Rev. J. Archibald, Forres, N.B.....	151,192
Rev. H. W. Adams, South Hampstead.....	127,025
Rev. J. Ingham Brooke, Sandal Magna, Yorks.....	109,236
Rev. W. H. Stables, St. Chad's Vicarage, Leeds.....	108,571
Rev. J. J. Curling, Datchet.....	107,017
Rev. B. H. Blundell, Rector of Hasall, Lancs.....	104,524

The average of these ten "poor" clerics is £179,121. The bishops also figure well in the list, the estates of nine having been proved during the year. They compare not so badly on this occasion, as their average of £24,332 is only slightly above that of the whole list. The following are the prelates whose wills were published in 1906 :

Dr. John Gott, Bishop of Truro.....	£82,611
Dr. C. J. Ellicott, Bishop of Gloucester.....	73,562
Lord Alwyne Compton, Bishop of Ely.....	19,128
Dr. E. H. Bickersteth, Bishop of Exeter.....	17,161
Dr. G. H. Stanton, Bishop of Newcastle, N.S.W.....	9,856
Dr. D. F. Sandford, Bishop of Tasmania.....	6,834
Dr. R. Courteney, Bishop of Kingston, Jamaica.....	4,364
Dr. J. C. Hoare, Bishop of Victoria, Hong Kong.....	3,694

It is not always possible to judge, from the particulars of wills given, the precise denomination to which a clergyman belongs. We are not, therefore, able to make a proper division into Anglican, Catholic and Nonconformist. There are nineteen Nonconformists actually traceable, and these show an average of £8,932 ; and of the ten Catholics traceable the average is £6,582. If the known Nonconformist and Catholic totals be deducted from the aggregate, the average of those remaining is raised to £26,482. "A rich man shall hardly enter into the kingdom of heaven."
—*Agnostic Journal*.

CHRISTUS CRUCIFIXTUS.

BY MARGARET MCIVOR-TYNDALL, IN "SWASTIKA."

Was it for this, O homeless Christ,	Was it for This, O gentle soul,
Thy hour of grief ; the waiting cross ?	Thy cruel fate ; the mob's hoarse cry ?
Was it for this, thou sacrificed	Was it for this the bitter bowl,
Thy young heart's blood ; nor held it	The blinded hate that bade Thee
loss ?	die ?
Was it for this ?	Was it for this ?
That lofty domes, cathedral spires	That in Thy name, we see mis-spent
Lift their proud heads to earth's blue	Contemptuous alms as silence-toll
sky ;	To still the groans of discontent
That rich-robed priests feed altar fires,	When hushed alarms like thunders
While Thy loved poor are left to die !	roll !
Was it for this ?	Was it for this ?

Oh ! poor, despised, pariah Jew !
How sad Thy life ! how vain Thy fame !
Each day Thou'rt crucified anew,
By those who fain would claim thy name !

THE SUNDAY SCHOOL AND BIBLE CLASS.

—:O:—
BY MAD MURDOCK.
—:O:—

"Now, boys and young men, our last laesson was about the Creation and the fall of Adam and Eve. We will now take up the rest of Genesis as far as the text is read. Fourth chapter. They had two children, Cain and Abel. Now, what was the deeference between them?"

"The book don't say what was the trouble, but very likely Abel said something to make Cain mad."

"You miss the point, Murdock. What was the occupation of each?"

"Cain was a farmer, and Abel was a—a rancher."

"We will not say 'rancher,' for that is a western and modern term, which is weeked when talking of the scriptures; Abel was a shepherd."

"Now, what did they do?"

"They brought offerings. Cain brought of the fruit of the ground, and Abel offered of the firstlings of his flocks."

"Very good, Murdock. I like to see young men take an eenterest in the laesson. And the Lord had respect to Abel' soffering, but unto Cain's offering he had not respect. Why was that? Aeny of you?"

"I suppose to let Cain know that God was not a vegetarian."

"Murdock! That is fearful language."

"Well, if a person was going to give a nice lunch, wouldn't roast lamb smell better than porridge or potatoes?"

"Murdock, I will not permit you to say such fe-ar-ful things in Goad's house. No, Goad saw that Cain had not faith in the lamb that was to be shed for the salvation of a sinful world. Abel had faith, as shown by his offering. So Cain was jealous of Abel's favor and slew him. It might have been with a stone or a club or some other weepson, but the main point is he killed him, and Goad cursed him and drove him forth, and set a mark on him so that no one should slay him, so that he might be punished the more by being a fugitive and a vagabond than if he was killed. So Goad by this manner showed his power and his great wrath against the ungoadly. He also showed that he is a merciful Goad, for by punishing him by letting him live he gave Cain a chance to repent and be saved."

"Teacher, you said 'the lamb that was shed.' You couldn't shed a lamb; you could put a lamb in—"

"'Blood of the lamb that was shed,' I said. Don't be too smart,

boys, in picking flaws. Now, Cain went and dwelt in the Land of Nod. Where was that?"

"Nobody knows where that was."

"Oh, yes, they do: it was eastward of Eden."

"But we don't know where Eden was."

"If you would just look at the map in the Quarterly Laesson Book you will see exactly where Eden was, and it is there now, and a pretty place it is. Now, Cain was celebrated for what?"

"For marrying a wife when there were no people."

"Now, Murdock, there must have been people there. Goad can always provide a way. He probably married his cousin."

"But according to this account Cain had no cousins—couldn't have had any."

"There is no leemiting the power of the Almighty. He could and no doubt did provide a cousin to be the wife of Cain. He that could cause iron to swim and that made the sun to stand still for a whole day over the Valley of Jesufat, would have no trouble with a little thing like providing a wife for a vagabone. No, Cain was celebrated for being the father of all those that work in brass and iron."

"But Cain's clan were all drowned at the flood. You are a worker in iron yourself, Mr. Davidson—Cain and his tribe were not the only thing that ever happened."

"Doan't be slangy, Murdock, and doan't be too creetical. We are told to search the scriptures, but not obnoxiously, if I may use a learned word. Now the generations of Seth bring us down to Enoch and finally to Noah. Enoch was celebrated for—? eh?"

"For being converted into nothing; he was not."

"No, with having walked with Goad. 'And Goad took him;' that is, he did not die, but was translated to heaven in the flesh. No, Murdock, we will not discuss Enoch further. Now, what would you call Noah?"

"Father of all living."

"Master boat-builder."

"First admiral in the merchant marine."

"Greatest living animal tamer."

"First brewer and distiller on the continent."

"Largest live stock dealer on earth."

"No, lads, your answers show thought but of a freevolous nature. Noah was above all things a preacher of righteousness. You will find the proof of that in 2 Peter 2:5, or somewhere about there. For a hundred and twenty years, Noah, when building the ark, he was by word

and deed warning the world to repent and be saved. The very continuance of the work was a testimony to his faith. What would you boys think if you saw a man building away for over a hundred years, doing the Lord's will and telling you to repent? Aeny of you? Murdock, you used to be able to make deductions."

"I would think two things: first, that to build a boat that size without help there would be little time for talk; and second, I would think that the keel would be rotten before the roof was on!"

"Now, Murdock, ye're working for your master the Evil One. How could the timbers of the ark rot when Goad was the architect? Ye're only saying that to be smart. Attend to the laesson in a humble speerit. What was the sen that made Goad repent him that he had made man upon the earth?"

"They were giants and living too long."

"No, the great sen was that the sons of Goad looked on the daughters of men and saw that they were fair, and they took them wives and the wives caused them to sen."

"Teacher, who were the sons of God, and why would they not do as their father wished?"

"I suppose the sons of Goad would be those of the church of Goad who were not weeked and believed; and the daughters of men would be of those who did not fear Goad nor keep his commandments, and these weemen who were fair caused their husbands to sen."

"Was it fair to blame them for the men going wrong? Would it have been better if they were dark or ugly?"

"I almost think it would. It is not for us to say; it is our duty to believe in him who counts the sparrows when they fall. We are in danger of dogmatics when discussing things that we only know in the English version. We will go on to the next point."

"Teacher, what are 'dogmatics'?"

"Murdock, my boy, if you would seek for knowledge as faithfully in the public school as you appear to seek it here you would not have to ask a simple question like that; we will not give secular education on the Lord's day. So Noah gathered a pair of every living thing and of clean beasts seven to save alive in the ark. It took seven days to get them all in, and then he shut the ark after he and the family entered and it rained forty days, and the water increased fifteen cubits and the tops of the mountains were covered."

"Fifteen cubits! why, that's not as high as the old foundry; their mountains didn't amount to much in them days."

"Murdock, what's the matter with you? Couldn't Noah build the ark up high on the mountains where it would be out of the way?"

"I don't care, seven days to get in all those beasts, without talking of their feed; that would take Noah and his gang more than twenty years to gather stuff enough to keep them all for the six months they were afloat."

"Murdock, you dare not doubt the story or you will be damned."

"Oh, well, I suppose I've got to believe it, but if I heard the story in any other book I'd call it a corker. Baron Munchausen couldn't beat it if he tried."

"I never would believe any of the lies a drinking German baron would tell, but this is different, boys."

"Well, but again, Mr. Davidson, did you ever try to drive pigs or hens? Robinsons have a pig and mother's got a hen that no man living could drive a hundred feet the way he wanted in a hundred weeks without he took some feed along. If he done that the el'phunt would want it, an' if the pig got it he'd get the pig by the hind leg and swing him like Indian clubs, an' the pig would yell like sin, an' then the lion he'd roar like five thunderstorms, an' then everything would break loose at once, an' Noah an' his sons would be a year hunting them up in the woods."

"That is how you say it might be; the Bible tells us how it was, and it is possible that Noah had human help to build, to gather food and to drive in the animals, for while others scoffed at him he no doubt had slaves of his own who would do the work under his direction."

"And then leave them to drown? If that was Noah I don't want any in mine."

"Murdock, I will ask the class to pray for you. The collection to-day will be for to provide overcoats for the converts on the Mozambique coast in Africa."

THE BRAIN AND PSYCHIC PHENOMENA.

:O:

BY D. KERFOOT SHUTE, A.B., M.D., PROFESSOR OF ANATOMY IN THE
COLUMBIAN UNIVERSITY.

:O:

We have seen how, throughout the incalculable ages of geologic time, innumerable living forms have come upon the stage at different epochs, the forms of one epoch being transmutations from those of an earlier one, and so on, back to the beginning of life.

The theory of universal evolution teaches that in the abysmal depths of

still earlier eons there was a time when no life existed on the globe, for the globe was then a whirling ball of intensely hot vapor ; still further back there was a time when this ball of vapor had not yet been born from that giant nebula, the primitive sun. Through all the sweep of infinite time we see the multitudinous objects of nature coming into existence, one after another, from primeval vapor, and in accordance with laws the character and scope of which we begin to partially understand. It is after the recounting of such well-known facts as these that Professor Fiske makes the statement that Paley's simile of the watch is no longer applicable to such a world as ours. It must be replaced, he says, by the simile of the flower ; for the universe is not a machine, but an organism with an indwelling principle of life ; the world was not made offhand, it has grown from more primitive conditions.

Man is the highest and greatest fruitage of the tree of animal life. He is the highest animal in the taxonomic series, as he is in the phylogenetic series. He has been the goal, and is the completion of organic evolution. As Dana says, "there is a prophecy of man which runs through the whole of geologic history, which was uttered by the winds and waves at their work over the sands, by the rocks in each movement of the earth's crust, and by every living thing in the long succession, until man appeared to make the mysterious announcement intelligible."

The vital path from primitive protozoan to man has been a straight and narrow one, and innumerable groups of animals have branched off laterally. In so doing they departed forever from the manward path, and developed obliquely along the diverging roads and bypaths of lower life organizations. They may diverge still farther from the original parting point, but can never get back into the man-ward road. They have lost the golden opportunity and can never regain it.

Man is not only the highest creature that has ever appeared on the globe, but it seems a safe induction to say that he is also the highest animal that evolution will ever develop here. Evolution through Natural Selection and other agencies having spent most of its force in creating the innumerable species of animals and plants that have lived in the past and that are now living on the globe to-day, and having had as its goal the creation of that highest and noblest of all creatures—man—is now concentrating its force in further evolving man. Anatomists have reasons to believe that man is now evolving, in many portions of his body, as rapidly as did the horse through Tertiary Ages. Evolution is pushing him on to higher and higher planes, along the straight and perpendicular man-ward track that he has travelled from his protozoan ancestors ; while his simian relatives are diverging obliquely more and more from the man-ward track. Through Natural Selection and *rational selection* evolution seems now to be

speeding its main force especially on one particular part of man's body, viz., his brain and its immanent mind.

The brain of a living highly civilized man is larger than the brains of men of the tenth century; the brains of these latter are larger than those of palæolithic men. Evolution having raised the body of man to nearly its highly possible level, is now perfecting more and more his brain, and therefore his thinking power, or better, his mind. Through his intelligence he is eliminating more and more the noxious plants and dangerous animals that surround him, and is preserving and improving those that are useful to him, and thereby making the organic world more and more subservient to his purposes. He is even getting larger and larger control over the mechanical, physical and chemical forces of nature, and the possibilities of his improvement in these directions are almost boundless. Evolution for man now means psychic evolution, social evolution; in short, civilization.

From what has been said it can readily be perceived that man, zoölogically and psychologically, is by far the most important creature on the globe. He seems to be the goal towards which evolution has been steadily advancing throughout the geologic ages. It is for these reasons that we believe that no higher animal than man will be evolved on the earth. Man himself will continue to evolve higher and higher. Well may we say, with Sir William Hamilton, that there is nothing great in the world but man, and nothing great in man but *mind*. One of the most profoundly interesting facts to be observed in that higher evolution—psychic evolution—which is now mostly molding man, is the fact of rational selection supplementing and largely replacing Natural Selection. With the creation of man, *choice* or *will* comes in as a factor of ever-increasing importance. The active will to *use* certain capacities and *disuse* others will play a part in the further development of ever increasing importance and widening influence. Use and disuse have been factors of commanding importance in modifying the bodies and minds of the animal forms that led up to man. Use and disuse will be factors of commanding influence in profoundly modifying the brain, and therefore the mental constitution of man as he advances in social evolution. The use of the brain along certain lines will, on well-known physiological principles, increase its organization and therefore its power for manifesting psychic phenomena. These two factors will continue to act and react in the future as they have in the past, increased psychical activity enlarging the brain, and the more highly organized brain augmenting the psychic phenomena.

(To be continued.)

Every day in thy life is a leaf in thy history.—*Arabian Proverb.*

WINNIPEG'S "TIN CAN" CATHEDRAL.

—:O:—

A CORRESPONDENT sends us the following extract from "Round About Winnipeg" in *The Presbyterian*, Jan. 31, 1907: "The annual ceremony of blessing the waters of the Red River was carried out with due pomp according to the rites of the Greek Church last Sunday. The procession was formed at the site of the 'tin-can' cathedral, and consisted of Archbishop Seraphim, his Archdeacon and his priest, accompanied by his congregation, numbering less than a dozen souls. As part of the ceremony consists in carrying off bottles filled with the now blessed liquid, a corps of officials of the health department of the city attended. It is the common opinion here that even the blessing of an Archbishop cannot render fit for human use the waters into which the sewage of the large city runs. By the way, the reverend prelate has lost his cathedral. He had neglected to pay anything on account of the purchase price. Some months ago he was warned off the boulevard which he was annexing with a fence. And now the sordid spirit of unsympathetic business is taking from him the wonderful aggregation of junk which was called a cathedral."



NATURAL HISTORY SOCIETY OF TORONTO.

—:O:—

A very interesting paper was read at the regular meeting of the Biological Section of the Canadian Institute on Monday evening, Jan. 22, '07, by Mr. Armstrong, entitled "Nature Study," and intended to convey some general idea of the work carried on by the society. Mr. Armstrong is a gentleman of large experience in collecting, is a keen observer, and has travelled extensively in the tropics, and his lecture was illuminated by many personal incidents bearing on his subject. He saw that no amount of book reading could make up for the want of direct investigation of the works of Nature—investigations which if pushed earnestly and honestly, would certainly lead to good results, for nature always supplied the means of answering all questions put to her. The keen observer, too, would never be tired of his work; there were always new and interesting things coming before him. He protested against the wanton destruction of plants, and pointed out some cases where it was now almost impossible to procure a specimen of a beautiful plant in places in which a few years ago it had been very prolific. The works of nature in the botanical field were, indeed, so wonderful, that he had come to the conclusion that they could only be accounted for on the assumption that intelligence was possessed by the vegetable as well as by the animal kingdom. The fertilization of flowers afforded an oppor-

tunity for many illustrations, and it was shown that keen and untiring observation was gradually solving many of the puzzles and problems of earlier botanists. A chief reason why original observations were necessary was that many bookmakers who undertook to condense or simplify the works of great naturalists often gravely misstated the conclusions of their masters, and this had been the case even with the works of Darwin. In regard to the special work of the Biological Section, Mr. Armstrong said there need be no cessation of that work during the winter months. Many mosses and other plants could easily be secured from under their snowy covering; and, in answer to a question from an auditor, he pointed out some spots in the Don Valley where a search would be rewarded by many beautiful specimens. There was some discussion at the conclusion of the lecture, Mr. Miller advocating nature study on the ground that cultivating a habit of careful observation and accurate description would have a tendency to promote truthfulness. The next meeting of the section was held on Feb. 4th, at the Canadian Institute, 191 College Street, when a lecture was given by Mr. Townsend, his subject being "Rambles in the North-west." Mr. Townsend spent several of the summer months of 1906 fossil-hunting for Toronto University, and his address was full of interesting personal experiences and geological details.

DAVE'S LETTER TO GOD.

—:O:—

January 1, E. M. 307.

My dear heavenly father—I expect you have been so busy answering prayers that you cannot get time to answer my letter, so I will just write again to jog you up. Papa and I were figuring up how much noise all the prayers would make every day if they were all heard in one place, and we think they would move a small mountain sure enuf. We pity you if there are many such loud prayers as the holy rollers that were hear last. I suppose you have a pretty busy day Sundays answering prayers and especially in hot weather with hell in plain sight. Do you ever get rattled when some of the neighbors pray for rain and some for dry weather? I would pray more myself, but I am sure you must be nearly fired out listening to the others who are truly good, so, I hope you will think all the more of me for it. If your head aches listening to them, just soak your feet in hot water and take a toddy, then go to bed. I wish I liked you as well as I do papa and brother and was not all the time afraid that you would get jealous and angry and kill a lot of us, like you used to. If you would go around Wednesday and Saturday nights a killing of the first born, it would take me sure unless we knew about it so as to sprinkle goat's blood on the door post. I wonder if the blood of a rat would do, as there is only one goat near where we live and I would rather have my brains knocked out on the door post at night by a jealous and angry god, for Jesus' sake, than to take any chances with that fool of a billy. He has no sense at all and

never knows when to let up. I don't believe he would stop when he had killed the first born but would murder the whole family and then eat their clothes off of them. Can you see hell as plain as if you were there? Is it true that hell is gradually cooling off? Can you hear them holler, or can you just see their mouths open and shut? Is it glass or ice or water, between your place and hell? My patience, I would hate to see them burn. Does it ever make you sick at the stomach? As ever,

DAVE.

—*Higher Science.*

AN APPEAL.

—:O:—

To the readers and admirers of the late Mr. W. Stewart Ross (Saladin), the founder of this journal, who devoted his life for over a quarter-of-a-century to the Cause of Freethought and Truth, I appeal. Having had the honor and pleasure of acting as his manager for over three years, being closely and intimately connected with him, and privileged to know his financial position, and how unselfishly he worked, giving all he possessed to the cause he so loved, that he never had the opportunity of making provision for those who were near and dear to him. It has been suggested by several of Saladin's friends that a fund should be opened for his devoted widow, Mrs. W. Stewart Ross, and it is to this end I ask all who can to give generously to this fund.

Mr. Sydney P. Ray has kindly consented to act as Hon. Secretary and Treasurer, and all donations addressed to him, at 30 Canterbury Road, Brixton, London, S.W., will be gratefully acknowledged in the columns of the *Agnostic Journal*.

W. E. HOWARD DEWING.

SOME OF OUR EXCHANGES.

The Truth Seeker, 62 Vesey St., New York, wkly, \$3 per year. E. M. Macdonald, ed.
 Freethinker, 2 Newcastle St., Farringdon St., London, Eng., wkly, 2d.; \$2.50 per yr.
 Agnostic Journal, 41 Farringdon St., E.C., London, Eng., wkly, 2d.; \$2.50 per year.
 The Open Court, 1322 Wabash Ave., Chicago, Ill., mo., 10c., \$1 a year, Dr. Carus ed.
 Searchlight, Waco, Texas, monthly, 10 cents, \$1 per year (for. \$1.25). J. D. Shaw, ed.
 To-morrow, 2238 Calumet Av., Chicago, Mich., monthly, 10 cts.; \$1 a year (for. \$1.50).
 Metaphysical Magazine, 500 Fifth Av., N. York, mthly, 25 cts.; \$2 a year (for. 10s.).
 Progressive Thinker, 40 Loomis St., Chicago, wkly, 5 cts.; \$1 a year. J. R. Francis, ed.
 Good Health Clinic, Syracuse, N.Y., monthly, 50 cents per year (foreign 75 cents).
 Blue Grass Blade, Lexington, Ky., weekly, \$1.50 per yr. J. E. Hughes, ed. and pub.
 Humanitarian Review, Los Angeles, Cal., mo., 10c., \$1 a year, Singleton W. Davis, ed.
 Lucifer, 500 Fulton St., Chicago, Ill., weekly, 5c., \$1 a year, Moses Harman editor.
 Ingersoll Beacon, 78 La Salle St., Chicago, Ill., mo., 5c., 50c. year, W. H. Maples ed.
 The Vanguard, Milwaukee, Wis., monthly, 5c.; 50c. a year. Socialist. J. Spence, ed.
 The Conservator, 1624 Walnut st., Philadelphia, mo'ly, 10c.; \$1 a yr. H. Traubel, ed.
 The Adept, Crystal Bay, Minn., mo., 25c. a year. Astrological. Fredrick White, ed.

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J. S. ELLIS, Editor.

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C. T. ELLIS, Bus. Mgr.

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INJURIOUS EFFECT OF GREAT WEALTH.

A too great disproportion of wealth among citizens weakens any State. Every person, if possible, ought to enjoy the fruits of his labor, in a full possession of all the necessities and many of the conveniences of life. No one can doubt but such an equality is most suitable to human nature, and diminishes less from the happiness of the rich than it adds to that of the poor. It also augments the power of the State, and makes any extraordinary taxes or impositions be paid with more cheerfulness. When the riches are dispersed among multitudes, the burden feels light on every shoulder. Add to this, that where the riches are in few hands these must enjoy all the power, and will readily conspire to lay all the burden on the poor, and oppress them still further to the discouragement of all industry.

—DAVID HUME.

THE WORSHIP OF LIBERTY.

O ye loud Waves ! and O ye Forests high !
And O ye Clouds that far above me soared !
Thou rising Sun ! thou blue rejoicing sky !
Yea, everything that is and will be free !
Bear witness for me, wheresoe'er ye be,
With what deep worship I have still adored
The spirit of divinest Liberty.

—Coleridge.

A DISAPPOINTED GOD.

Well might the Bishop of Carlisle declare, as he did in Birmingham parish church last May, that "God is a disappointed God." It must be heartrending for him to see how things are going on on this planet. It is obvious that something has gone wrong fundamentally in this world, which is not at all what God intended it to be.—*Herald of the Golden Age.*

EDITORIALS.

LENT.

WE are now in the full swing of that foolish season termed Lent, when hypocritical Christians wear imaginary sackcloth and ashes and fast on three square meals a day, in memory of the sufferings and trials of their omniscient and omnipotent Jesus nineteen centuries ago. We may say, truthfully enough perhaps, that little but hypocrisy and sham could be expected from the commemoration of such unnatural and mythical events as those recorded in Holy Writ. The idea that an almighty god in the shape of a young unmarried man could be "tempted" by the Devil and fast in a wilderness for forty days is one that a sane man would be ashamed of if he were not an arrant humbug. Rather might he be excused for believing that old Cap'n Noah, of the good ship Noah's Ark, bound for Ararat with a most miscellaneous cargo, was the real Savior of the Human Race; for, if the history be true, his efforts saved the race from becoming extinct.

During Lent, Christians are supposed to fast and to do penance by extra attendance at church services and prayer-meetings. If you are a Roman Catholic or a very High Churchman, you are supposed to abstain from meat, not only on Friday, but on every day of the forty; but if you can put up the price, you save yourself from hypocrisy, and eat your meat and drink your whisky like the unregenerate, by obtaining a dispensation that will permit you to do these and other wicked things. As in other trades, the great question is the size of your purse.

Of course, the ordinary Protestant does not take so much stock in the superstitious rites and ceremonies that have come down from Paganism through the older religions. They seem to think little more of the trials and tribulations of a god than they do of the sufferings of a horse—perhaps, to their honor be it said, not so much. And though they are outwardly compelled by King Frost to still wear Winter's sober costume, the signs are not wanting that show they are secretly preparing for an outburst of festivity that will mark their gratification that the Savior who came to save the world did not succeed in saving himself, was crucified and died, was buried and came to life again, and finally ascended and left this wicked world to save itself as best it could. And a bad mess it has made of the job from that day to this. Whether in the church or out of it, the only people who get salvation are those who can "put up the price."

TRUE CHRISTIANITY.

Goldwin Smith tells us that the "essence of true Christianity" has nothing to do with the creeds and dogmas that cause so much sectarian strife. We often wish Mr. Smith or some of the Christians he talks of would tell us something about this "essential Christianity" that all good men could agree upon. We are utterly at a loss to imagine where it can be found. When the ordinary preacher leaves on one side the special dogmas that he imagines distinguish his sect from others, and discourses of the "main principles" of Christianity that he, like Goldwin Smith, supposes all good men can agree upon, what do we get? "The Fatherhood of God and the Brotherhood of Man" may be his stock-in-trade for the time, but it is dished up in such a fashion that all the old and objectionable and meaningless dogmas are involved as much as they are in the more definitely formulated creeds.

Canon Welch, who gives mid-day discourses daily during Lent at St. James's Church to the business men, clerks, and others who appear to find the Church a pleasant place in which to spend the balance of their dinner-hour after their mid-day meal, may be taken as a fair representative of the moderate section of preachers—those who drop the more fiery advocacy of the Newell and Torrey type of revivalist and delight to expatiate upon the "infinite love," etc. Here is a passage from one of his sermons:

"It is God's will that we should live in a certain way, and there is nothing capricious or arbitrary about this. These commands are the outcome of his nature, which is love. Because it is best for us that we should so live, therefore he bids us live according to his commandments.

"At the same time it must be remembered that God never forces the wills of his creatures. He uses all manner of means to persuade them to surrender their will to his will, and when tender efforts fail, *he does not hesitate to use means which are severe.*

"We see, then, a second characteristic in the exercise of a loving discipline. All the teaching of Jesus about the providence of God, to which I shall recur again presently, ought to make us realize that nothing ever comes to us except with God's permission, and that in his darkest and most inscrutable dealings with us there is always a purpose of discipline, always a lesson to be learned if we set ourselves to learn it.

"It may be only the lesson of absolute dependence upon him, which is one we are most apt to forget in days of health and strength.

"This is a much-needed lesson, for *independence is the very essence of sin.* There is, at any rate, always some lesson, and the teacher is our Father, who loves us with an everlasting love.

"The first characteristic of fatherhood, and an outstanding feature of the Fatherhood of God, is his care for the erring child.

"Perhaps it may have happened to some of you as children to be lost in some great city, or to have so lost a child yourself. In either case you know what an agonized search was made, and how terrible was the suspense until the child was found.

"With just such persistence, only in an infinitely greater degree, the heavenly father seeks his lost and wandering children.

"Not a sparrow falls without his knowledge, and it is impossible that a child should be missing from his family and not be missed."

—:O:—

INSANITY OF THE "FATHERHOOD OF GOD" IDEA.

Now, will this exposition of the Fatherhood of God suit Goldwin Smith? Of course, it involves the inspiration of the Bible, for otherwise how should we know anything about the will of God or his commandments? Though God's dealings with us are "inscrutable," Canon Welch knows that there is always a lesson in them to be learned, and a purpose of discipline. How he knows that he cannot tell, but we guess he would show us passages in the Bible that would prove it.

Then, if these things are so, the Canon is right in asserting that "independence is the very essence of sin." But, in our view, this is the reverse of the fact. We arrive at the conclusion, that "God," in the Canon's mouth, is only another name for the Church, and that now, as always, independence of the Church, unbelief in the Church's teachings and orders, is the unpardonable sin. The Fatherhood of God disappears in the Priesthood of the Parson.

Then look at the insane folly of the talk about an infinite and almighty father "persuading" his children to surrender their will to his, and "seeking" them when they have strayed away from him and become lost in a world which he himself fills! What becomes of Omniscience and Omnipotence under such circumstances? Why, it is reduced to the level of

"Little Bo-peep, who lost her sheep,
And didn't know where to find 'em."

Little Bo-peep was told to

"Let 'em alone and they'll come home,
And bring their tails behind 'em."

But Canon Welch promises no such auspicious event for his sheep. For them, the independent thought that would lead them to salvation is a

crime of the deepest dye, and they must subject themselves without any reservation to the will of God—another name for the parsons' idiotic and conflicting and innumerable interpretations of the Bible.

Of the Fatherly Love of God it was John Wesley who gave us the sanctified doggerel—

“’Tis stronger far than death or hell ;
Its riches are unspeakable.”

But it is very strange that none of these pious mountebanks ever seem to ask themselves how they can possibly know so much about an alleged being whose very existence they admit is inscrutable and unspeakable. They are manifestly merely windbags who are making capital out of the troubles and hopes and fears of their credulous followers.

With all the pretence and presumption of culture and scholarship and ecclesiastical authority, Canon Welch is really no better than the fakir at a country fair. But what will a man not do for \$5,000 a year and odd perks ?

—:O:—

CHRISTIANITY IN JAPAN.

It may truthfully be said, we think, that the reason Western Christians have made such strenuous efforts to “win the heathen for Christ,” as they say, is because they feel that their power over their fellow white men is on the wane, and that their only chance of keeping up the supply of the “sinews of war” is to boost their crusade on the dark-skinned races. What a glorious thing for them it would be if, as the result of their campaign, they could proclaim that Japan had adopted Christianity as the national religion ! Not so very long ago this was thought to be a possibility, especially when a Japanese prince said some nice things in recognition of the Christians' services during the war.

In just the same way, the Catholics, finding their power on the wane among the nations of the Old World, are making great efforts to conquer the New World for the Papacy. And, whatever may be the final outcome, they appear to be succeeding fairly well for the time. But “every dog will have his day,” and for the intelligent classes the day of the crude religions of our forefathers is doomed, though for ages to come the world may continue to exhibit at the same time every variety of religious idea from Fetichism to Pantheism, as to-day it shows every grade of physical man from Pigmy or Hottentot to Caucasian. Intelligent men laugh at befrilled and bejewelled Archbishop and Pope, but they follow their wives and daughters to church because it is still “respectable” to do so, and

because it is the only sort of Sunday dissipation or recreation allowed by law in countries largely dominated by the piously tyrannical notions of dead Puritans.

Whether Christianity will ever make much headway in China or Japan any more than in India is very questionable. As has been justly said, even if the name is adopted, the substance will still be Shintoism; just as Christianity is little else than Paganism with a new set of names. The Rev. Daniel Norman, a missionary recently returned from Japan, speaking at a conference at Victoria College, Toronto, the other day, to emphasize his appeal for more funds for greater missionary efforts, drew what is described as "a terrible picture" of Japanese immorality. But it is certain that his criticisms would apply more justly to the vices of his own people than to those of the Japanese. Like most missionaries, Mr. Norman is bound to make out a strong case for begging for more cash. The present time, however, is by no means a favorable one for such appeals. The Japanese, whatever may be the condition of morality among them, are at least as intelligent and sharp-witted as Americans and Englishmen, and, perhaps a little disgusted with the patronage and taffy of the white men, are beginning to express contempt for people who, professing to have the only true religion and to worship the only true God, are more conspicuously and shamelessly immoral and criminal than any other people.

—:o:—

JAPANESE CONTEMPT FOR CHRISTIANS.

Under such circumstances, it would be extremely surprising if the Japanese were to be hoodwinked by a body of self-appointed soul-savers and were to adopt a religion which has produced such poor results. It is said they are particularly disgusted with the "yellow" press, which so freely discusses the possibility of war between Japan and the United States. They see this great Christian nation oppressing and slaughtering their near neighbors the Filipinos, and, though professing to worship a Prince of Peace, spending immense sums every year in the building of the greatest weapons of war that man can devise. Though boasting a Constitution guaranteeing to every citizen the right to life and liberty, they see this great Christian nation arresting and imprisoning citizens—men, women, and even children—for the perfectly justifiable and harmless expression of unpopular religious and political opinions. They see labor leaders arrested without any regard to legal formality, carried surreptitiously for 500 miles into another State, and held for over a year

on a trumped-up charge of murder for which not a particle of evidence has so far been produced. They see the whole country in a frenzy of excitement over a murder trial, the chief result of which will only be to expose the essentially rotten condition of America's plutocratic society. They see judges and politicians bought wholesale by millionaires, and virtue and honesty at the mercy of merchant princes. And they see a President anxious to put the last nail in the coffin of Free Speech, if it can be done, by extending the present censorship of the press so as to permit "the authorities" to stop the publication of law reports which to them might appear objectionable.

Are the Japanese likely to adopt a religion which, at all events, has permitted these things to exist among the greatest Christian people in the world?

—:O:—

THE FREE SPEECH LEAGUE.

In another page we print an extract from a recently issued pamphlet by Mr. Theodore Schroeder, the legal adviser of the Free Speech League, whose headquarters are at the house of its Treasurer, Dr. E. B. Foote, 120 Lexington Avenue, New York City. Dr. Foote is the enthusiastic and energetic supporter of all movements having for their object the enfranchisement of the people through free speech and a free press, and he has found a worthy and most capable lieutenant in Mr. Schroeder, who for some time past has been doing magnificent work by both pen and tongue in opposition to the present religious and political crusade against liberty.

In this pamphlet three of Mr. Schroeder's essays are collected, and form a large booklet published at 25c., under the title "Freedom of the Press and 'Obscene' Literature." The titles of the essays are—(1) "More Liberty of the Press Essential to Moral Progress;" (2) "What Is Criminally Obscene?" (3) "Liberty of Discussion Defended with Special Application to Sex Discussion." In the first essay Mr. Schroeder points out many of the numerous judicial wrongs that have been perpetrated under the present anomalous system, including the cases of Train and others punished for publishing obscene literature in printing extracts from the Bible. The second essay is a study of the absurd judicial "tests" of obscenity, and was prepared for the 1906 International Medical Congress at Lisbon, Portugal, and published in the *Albany Law Journal*. In the third essay Mr. Schroeder makes a powerful appeal for the complete removal of legal restrictions upon all press discussion.

WHAT IS "OBSCENITY?"

—:O:—

BY THEODORE SCHROEDER.

—:O:—

FIRST of all, we must discover what is the universal constituent, unifying element common to all obscenity. Let us begin with a little introspection, and the phenomena of our everyday life. We readily discover that what we deemed "indecent" at the age of sixteen, was not so considered at the age of five and probably is viewed in still another aspect at the age of forty.

We look about us, and learn that an adolescent maid has her modesty shocked by that which will make no unpleasant impression upon her after maternity, and by that which would never shock a physician. We know, also, that many scenes are shocking to us if viewed in company, and not in the least offensive when privately viewed; and that, among different persons there is no uniformity in the added conditions which change such scenes to shocking ones.

We see the plain countryman shocked by the décollete gowns of our well bred society woman; and she, in turn, would be shocked into insensibility if, especially in the presence of strange men, she were to view some pastoral scenes which make no shocking impressions upon her rustic critic. The peasant woman is most shocked by the "indecent" of the society woman's bare neck and shoulders, and the society woman is shocked most by the peasant woman's exhibition of bare feet and ankles, at least if they were brought into the city woman's parlor. We see that women, when ailment suggests its propriety, quite readily undergo an unlimited examination by a male physician, while with the sexes reversed, much greater difficulty would be experienced in securing submission. This not because men are *more* modest than women, but because other social conditions and education have made them *differently* modest.

It would seem to follow that the universal qualities which we collect under the general term "obscene," as its constituent, unifying elements are not inherent in the nature and relations of things viewed, as is the case with the triangle. Taking this as our cue, we may follow the lead into the realm of history, ethnology, sexual psychology and jurisprudence. By illustrative facts, drawn from each of these sources, it can be shown to a demonstration that the word "obscene" has not one single universal, constituent element in objective nature.

Not even the sexual element is common to all modesty, shame or indecency. A study of ethnology and psychology shows that emotions of disgust, and the concept of indecency or obscenity, are often associated

with phenomena having no natural connection with sex, and often in many people are not at all aroused by any phase of healthy sexual manifestation; and in still others it is aroused by some sensual associations and not by others; and these, again, vary with the individual according to his age, education and the degree of his sexual hyperaestheticism.

Everywhere we find those who are abnormally sex-sensitive and who, on that account, have sensual thoughts and feelings aroused by innumerable images, which would not thus affect the more healthy. These diseased ones soon develop very many unusual associations with, and stimulants for, their sex-thought. If they do not consider this a lamentable condition, they are apt to become boastful of their sensualism. If, on the other hand, they esteem lascivious thoughts and images as a mark of depravity, they seek to conceal their own shame by denouncing all those things which stimulate sensuality in themselves, and they naturally and erroneously believe that it must have the same effect upon all others. It is essential to their purpose of self-protection, that they make others believe that the foulness is in the offending book or picture, and not in their own thought. As a consequence, comes that persistence of reiteration, from which has developed the "obscene" superstition, and a rejection—even by Christians—of those scientific truths in the Bible, to the effect that "unto the pure all things are pure," etc. We need to get back to these, and reassert the old truth, that all genuine prudery is prurient.

The influence of education in shaping our notions of modesty is quite as apparent as is that of sexual hyperaesthesia. We see it, not only in the different effect produced upon different minds by the same stimulants, but also by the different effect produced upon the same person by different objects bearing precisely the same relation to the individual. When an object, even unrelated to sex, has acquired a sexual association in our minds, its sight will suggest the affiliated idea, and will fail to produce a like sensual thought in the minds of those not obsessed by the same association.

Thus, books on sexual psychology tell us of men who are so "pure" that they have their modesty shocked by seeing a woman's shoe displayed in a shop window; others have their modesty offended by hearing married people speak of retiring for the night; some have their modesty shocked by seeing in the store windows a dummy wearing a corset; some are shocked by seeing underwear, or hearing it spoken of otherwise than as "unmentionables," still others cannot hear the mention of "legs," and even speak of the "limbs" of a piano. Surely, we have all met those who are afflicted in some of these ways and others who are not.

Since the statutes do not define "obscene," no one accused under them

has the least protection against a judge or jury afflicted with such disease sex-sensitiveness, or against more healthy ones who, for want of information about sexual psychology, blindly accept the vehement dictates of the sexually hyperaesthetic as standards of purity. But whether a judge or a juror belongs to either of these classes, or rejects their dictum as to what is pure in literature, in any and every such event, he is not enforcing the letter of a general law, but enacting and enforcing a particular *ex post facto* law then enacted by him solely for the particular defendant on trial. What that law shall be in any case depends on the experiences, education and the degree of sex-sensitiveness of the court, and not upon any statutory specification of what is criminal.

THE FIRST EPISTLE OF MURDOCK TO TIMOTHY.

—:O:—
BY MAD MURDOCK.
—:O:—

MURDOCK. an apostle of graft, by the example of Mammon our savior, which is our only hope,

Unto Timothy, our beloved brother in the faith: Grease, money, and preferment from Rockefeller our father and Wanamaker our lord.

I am minded to tell you of many things which befel since ye were translated from 30 days net to 3 per cent. off ten days, which is far better.

I charge you, abide in the faith, from which some, having swerved, have turned aside unto vain jangling concerning matters of mere life and its duties.

But we know that the law is good if we take proper advantage of it. For we know that the law is not made for the rich man, nor for the man with a pull, but for the coward who would carry off your chickens.

I thank Siegel Cooper and Company that I have learned a thing or two, to wit: that goods may not necessarily be of the best to be best sold, which error I held; but I obtained mercy because I did it ignorantly because of unbelief in advertising.

This is a faithful saying, and worthy of column space at 20c. per line agate measurement, that Brother Timothy came into the world to give bargains and save dollars, of whom I would like to have some of which.

Howbeit for this cause I obtained credit that in me John Wanamaker might show forth all long suffering for a pattern to them which should have got their patterns on Friday.

Now unto the king eternal, immortal, not insolvent, nor invisible, the only true god's god, Rockefeller, J., be honor and glory and dividends for ever and ever, Amen.

I exhort, therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men—who hold preferred stock; and for kinglets, princelets and gimlets who are in authority, that we may be able to pass the customs without undue scrutiny. For there is one mediator between trader and public, the customs broker, who will give himself a ransom—if the fee be reasonably large.

I will therefore that men pray everywhere, lifting up holy hands (or hiring them if the labor market is not too tight) that we may be able to retail at less than manufacturers' prices.

In like manner also let women adorn themselves in those "chic" peekaboo waists, sizes 34 to 46, at \$11.85, regular \$18 and \$22, Monday only.

But I suffer not a woman to do a thing but come down Tuesdays and look over our stock whether she buys or whether she buys not.

This is a true saying, If a man desire to be a great merchant he must first get a settlement with his English creditors—so as to give him a start.

A merchant then must be blameless; not an oppressor of his hired servants, but—*let him keep a bulldog.*

Not a novice, lest being puffed up he bethink him to sell his goods at the prices promised.

Moreover, he must have a good report of them that sell information, yea, even were he compelled to fee Dun and Bradstreet.

These things write I unto thee, hoping that thou wilt find favor with the authorities, and secure a corner on one of the chief streets. For great is the mystery of how to sell all goods each day and every day at 40 per cent. less than your regular prices.

Rebuke not a country store keeper, but interest him to buy of thee and so save money.

Honor insolvents who are insolvents indeed. Let not a merchant be taken into the number under a rating of A1, having not failed less than twice; well reported of the Y.M.C.A., if he have bought a life membership; if he have made donations to a library, if he have diligently followed any good work that will get him mention in the press.

Lay hands suddenly on no man—or woman—but keep some detectives—in plain clothes.

Charge them that are rich that they be not highminded nor trust in

uncertain riches, but rather put their surplus in the Trusts or in a good productive piece of real estate.

Since thy departure, O brother Timothy, thou hast been greatly missed—by all the able managers of dailies who were wont to get a half-page ad. from thee.

Strive to enter in at the strait gate, and once in, secure an option on the throne that is of pure gold.

If thou shouldst open up there send us the papers, in which we will expect to see as under :

“GRAND OPENING OF THE HEAVENLY DEPARTMENTAL STORE.

“While we will take every precaution to see that our patrons are properly attended to, we would advise lady saints to come early to avoid the rush. A picked string band of real angels will discourse popular airs from the balcony above the palm room. Here are a few hints of our wonderful values :

- “Harps, extra strong build, angel strung, and fully warranted,
regular \$15 and \$20 ea. \$9
- “Harps, genuine Davids, extra fine finish, cherubim turned,
regular \$25 to \$32 ea. \$13 95
- “Trumpets, full toned, a very good trumpet, regular price \$7,
\$8, and \$9.50 ea. 4 95
- “Trumpets, genuine Gabriels, fully warranted to wake the
dead, hand tuned, engine turned, and with two extra banks
of stops; regular \$17 to \$27 ea. 11 95
- “Robes.—If there is one thing that we pride ourselves on it is
our facilities to meet the demands of a class of customers
who know when they get a good thing.
- “144,000 Fine linen saints' Robes, slightly damaged by fire,
but so slightly as not to be noticed, marked down from
\$7.50, and a few thousand large sizes that were \$11, on
sale at, each (while they last) 3 95
- “Robes (for out of town buyers, mail order only) 250,000 pure
asbestos robes, fully warranted to resist fire or acids, our
own make, special, ea. 50 00
- “Crowns.—This is where we shine. We know it and now you
know it.
- “110,000 only, guaranteed to last forever and to be as service-
able as ever at the close of the season; sizes 6½, 6¾, 6⅞, 7⅜,
7½, 7⅞, regular \$4.50 to \$6.50, at the bargain counters, ea. 1 95
- “Haloes.—No saint can afford to appear at a function without
a halo. We have studied the interest of our patrons and
have secured, at half price, the entire lot that were manu-

factured prior to the secession for the saints who seceded.
Note our marvelous values.

- “ Haloes, solid brass, polished and lacquered, a very service-
able halo, regular 35c. ea. 17
 - “ Haloes, gold filled, 15 year warrant with each, regular \$1.75 69
 - “ Haloes, gold filled, 20 year warrant with each, regular \$2.50 1 19
 - “ Haloes, silver gilt, 925 fine; very resplendent, look equally
as well as the best, and are somewhat lighter to wear;
regular \$6. ea 2 95
 - “ Haloes, solid gold, stamped 14 karat, most dazdling and at-
tractive, extra large sizes, regular \$35 and \$45 ... ea 19 95
 - “ Beards.—Nothing makes a gentleman so distinguished as a
well cut and trimmed beard.
 - “ 37,500 Genuine Imitation Aaron’s Beards, freshly anointed;
were bought for cash from a manufacturing concern who
required money very badly, and now to be sold at less than
manufacturer’s prices; were regularly sold at \$7, anoint-
ing \$1.50 extra, now complete for, while they last ... 5 85
- “Store Closes at 5.30 p.m.”

Dearly beloved brother Timothy, the saints’ robes may seem hard for thee to get a profit on, but 1400 linen instead of 1800 should show a good margin and *the saints would never know*.

These things I write unto thee, for we know that the loss of money is the root of all evil.

The epistle of I Murdock with mine own hand. I send this by wire-
less; if thou hast taken the left hand road at the forks my messenger
may fail to find thee—at once.

Peradventure, if it should be so we trust that such goods as are to be
found in the latter town will yield a handsome return to diligent and
honest effort.

Grace, money and preferment be with thee. Amen.

DIVINE FATHERHOOD AND HUMAN BROTHERHOOD.

—:O:—
BY B. F. UNDERWOOD, QUINCY, ILL.

—:O:—

THE writer heard a sermon recently by a minister who declared that the doctrine of the fatherhood of God and the brotherhood of man was first given to the world by Christ and that it is what is now needed to complete the civilization of mankind. This doctrine is certainly a very noble one and the realization of its significance would doubtless do much to

overcome human selfishness and to advance man individually and socially. But accepted as most religious creeds are by those who assent and subscribe to them, the teaching of divine fatherhood and human brotherhood seems to have but little effect in the formation of character or in the direction of conduct.

It did not prevent the existence of negro slavery in the early part of the second half of the nineteenth century. It did not prevent the blotting from the map of nations by Great Britain the Orange Free State and the Transvaal Republic. It has not kept England from adding to the wretched poverty of India by unjust taxation in British interests as described by W. J. Bryan in one of his latest letters in regard to conditions in the Orient. It has not prevented the reign of trusts and combines for fleecing the public in a wholesale manner in this country. The fact is doctrines in regard to the origin, nature and destiny of man, held merely as philosophical or religious theories, do not have much practical influence now, as they did not have in the ancient world.

The minister to whose utterance I have referred made a mistake in referring to the doctrine of divine fatherhood and human brotherhood, as distinctively or exclusively Christian. It is not. It is included in the Christian system, but like other philosophical and moral teachings of Christianity, this doctrine was clearly taught in Pagan antiquity. The doctrine of brotherhood was not new to the world in the time of Christ and the apostles. "All are members of one great body," says Seneca, "by the constitution of Nature which makes us kindred and more miserable in doing than in receiving injury and by whose sway our hands are prepared for mutual help." "Virtue invites all, freeborn, slaves, kings, exiles. It asks no questions about rank or wealth. It is content (*nudo homine*) with the bare man." Exhorting Nero Seneca says: "Do not ask how much of manumission is endurable, but how much the nature of justice and good will allows you, which bids you spare even captives and persons bought with a price. Let slaves find refuge before the statue; if all things are permitted you (by custom and power) against a slave there is that which the common law of life forbids to be done to a man; for the slave is of the same nature as yourself."

Cicero says: "No other things are so alike as we are to each other." "There is no one of any nation who cannot reach virtue by following the light of nature." "The foundation of law is, that nature has made us for the love of mankind." "One who knows himself," says Cicero,

"will feel that he is a citizen of the whole world, holding all united by nature to be his own relatives."

The later Stoics but echoed the thought of their predecessors from the days of Zeno. Cleanthes, pupil of Zeno, who lived from 330 to 240 B.C., expresses the sentiment in his famous "Hymn to Jupiter":

"Great and divine father whose names are many,
But who art one and the same unchangeable and almighty power;
O, thou supreme author of nature,
That govern'st by a single unerring law;
Hail King!
For thou art able to enforce obedience from all frail mortals,
Because we are thy offspring.
The image and echo of thy eternal voice."

It is generally thought that Cleanthes was the poet from whom Paul quoted in his address to the Athenians, when he said, "As certain also of your own poets have said, 'For we are also his offspring.'"

Philo wrote, "We are brothers by the highest kind of kindredship as children of reason. Slavery is impious, as destroying the ordinances of nature which generated all equally, and brought them up as if brethren, not in name only, but in reality and truth."

And in those days the same sympathy and benevolence that prevails now existed. When Egypt was afflicted by famine Trajan fed the people from the granaries of the empire. When Antioch suffered from an earthquake relief was sent the same as help was sent to San Francisco. Yet selfishness then as now abounded and injustice abounded, and has not ceased to abound. There must be more knowledge, better social conditions, more equal opportunities for all, less greed and more disinterested devotion to the commonweal, before great moral regeneration can come to the world. The doctrine of the brotherhood of man, as it shall come to be appreciated, will contribute to this end, but to do this it must be held more than as a mere theory.

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“ READINGS FROM THE BIBLE ” IN THE ILLINOIS PUBLIC SCHOOLS.

—:O:—

PROTEST of the American Secular Union and Freethought Federation against the Bill of the Woman's Educational Union, to have their book entitled “ Readings from the Bible ” introduced into the Public Schools of Illinois.

On page 5 of this book occurs this hypocritical and untruthful statement by their Editorial Committee. “ Never aggressive, never thrusting their own religious convictions on others.”

Yet, these women are attempting to have the Legislature pass a Bill to enforce their reading of their book of “ Selections from the Bible ” before the children in the Public Schools of Illinois.

This attempt to have religious exercises or Bible readings in our Public Schools is a flagrant evasion of a well-known principle, which underlies the Constitution of the United States and of all the States, with reference to the question of religion, in which there is an express provision against the donation of any public money for any such purpose.

We would call your attention to Section 12, Article 15, of the School law of Illinois, which provides as follows :

“ No county, city, town, township, school district, or other public corporation, shall ever make any appropriation, or pay from any school fund whatever, anything in aid of any Church or sectarian purpose, or to help or support or sustain any school, academy, seminary, college, university or other literary or scientific institution, controlled by any Church or sectarian denomination, whatever ; nor shall any grant or donation of money or other personal property, ever be made by any such corporation to any Church or any sectarian purpose ; and any officer or other person having under his charge and direction, school funds or property, who shall pervert the same in the manner forbidden in this section, shall be liable to indictment, and upon conviction thereof, shall be fined in a sum not less than double the value of the property so perverted, and imprisoned in the County jail not less than one (1) nor more than twelve (12) months at the discretion of the Court.”

This has been the law in this State for many years and clearly bars out all religious teachings, whether of the Jewish, Christian, Mohammedan or Mormon sects.

Yet, in defiance of the Constitution of the State that no public money shall ever be used for religious teaching, as also the above quoted school

law of Illinois; these women make the hypocritical claim that it is in the interest of morality, when this book in its preface states over and over again that it is religious teaching that they want introduced into the public schools and force our children to listen to and "Chant in Unison" the absurd doggerel which is the chief contents of the book.

We give a few specimens: On page 33 under heading "The King of Glory" we find: "Who is the King of Glory? The Lord strong and mighty, The Lord mighty in battle. Lift up your heads; O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is the King of Glory? The Lord of Hosts, He is the King of Glory." To find how strong and mighty the Lord of Hosts is, be sure and get a Bible and look up Malachi 2: 2, 3, and see the strength of his threats.

On p. 106, we find: "Let every soul be subject to the higher powers. For there is no power but of God; and the powers that be are ordained of God."

Why teach this lie to innocent children, when they know full well that the powers that be are elected by the people?

On page 149 of this book we find (being part of the 18th Psalm):

"In my distress, I called upon the Lord,
And cried unto God:
He heard my voice out of his temple,
And my cry came before him, even unto his ears.
Then the earth shook and trembled;
The foundation also of the hills moved
And were shaken, because he was wroth.
There went up a smoke out of his nostrils,
And fire out of his mouth devoured;
Coals were kindled by it.
He bowed the heavens also, and came down:
And darkness was under his feet.
And he rode upon a cherub, and did fly;
Yea, he did fly upon the wings of the wind.
He made darkness his secret place;
The Lord also thundered in the heavens,
And the highest hear his voice;
Hail stones and coals of fire.
At thy rebuke, O Lord,
At the blast of the breath of thy nostrils,
He sent from above, he took me,
He drew me out of many waters,
And by my God have I leaped over a wall."

Can a thoughtful man be found who wishes his children to muddle

their brains and waste their time reading or "Chanting in Unison" this unmeaning balderdash, given them under the false pretense of moral education?

THE AMERICAN SECULAR UNION AND FREETHOUGHT FEDERATION.

E. C. REICHWALD, Secretary.

Chicago, Feb. 1907.

THE BRAIN AND PSYCHIC PHENOMENA.

BY D. KERFOOT SHUTE, A.B., M.D., PROFESSOR OF ANATOMY IN THE
COLUMBIAN UNIVERSITY.

WHAT is true of the mind in general is also true of its varied manifestations. The history of psychic evolution gives reason to believe that not only will the capacity for thought be augmented and the power of the will increased in future, but also the strength of selfishness will still further be weakened by disuse and the power of sympathy augmented by practice. As our half-human ancestors were evolving manward, and Natural Selection was augmenting their brains, thus increasing their capacity for thought and, therefore, their capacities for more varied experiences through life, there was a concomitant increase in the period of infancy. The activities of the lower animals are mostly of a simple character. They are for the purpose of securing food, escaping enemies, and reproducing their kind. These activities are comparatively so simple and have been repeated so often, generation after generation for ages, that they have become thoroughly organized, by heredity, in the offspring before they are born. When the offspring are born they seek their food, they endeavor to avoid enemies, and in due time procreate their kind without any teaching. With them heredity is almost everything, and experience exceedingly small. These facts can well be exemplified in studying the young of such animals as fishes, amphibians, and reptiles. In the higher birds and mammals Natural Selection has so far augmented the size of the brain that their psychic capacities are greatly increased. This increased intelligence is accompanied with an augmented variety and complication of experiences. The acts performed by animals now become so complex, numerous and varied that they are repeated with much less frequency than are the acts of animals lower in the scale. Consequently, heredity has not had sufficient time to so mold them into the germ-cells that they unfold as perfect reflex or instinctive acts at birth. The hereditary units that carry these acquired experiences of the parents in the developing embryo lie dormant for a while and unfold slowly under the teaching and protection of the parents for a

varying period known as infancy. As Natural Selection still further involved the brains of our advancing half-human ancestors, thus increasing their intelligence and making their lives more replete with complex and varied experiences, there was a concomitant prolongation of the period of infancy—the period of helplessness and dependency. During this evolution of infancy Natural Selection compelled the parents, especially the mother, to possess feelings other than those of utter selfishness. They have to give thought not only to themselves but also to the helpless creatures they brought into the world. The offspring increasing in numbers, all associated together in varying degrees of helpless infancy and dependent upon the care and protection of common parents, the relationships of mother and father, brother and sister, must by degrees have become more and more intimate as evolution proceeded, until finally that social unit appears—the family. In the family personal selfishness can no longer be the exclusively dominant motive in action. Rudimentary sympathies appear. The individuals must conduct themselves so as not to jeopardize the interests of the family. Thus other interests than those of a purely personal character must influence their actions. And thus, finally, the adumbrations of right and wrong conduct appear, and we now find in the newly-created human species the germs of morality and conscience. As social evolution proceeded, the self-regarding faculties were more and more curtailed, and the other-regarding sentiments were extended with ever-enlarging amplitude. Sympathy and helpfulness for others were broadened more and more, including first the clan, then the tribe, then the nation, and finally, groups of the latter were welded into empires. And the writing on the wall seems to indicate the future federation of all the nations.

Among primeval men, who obtained their food by hunting out such edible objects as were already in existence, war was universal. The supply of fruit, fish and game being strictly limited, men were compelled to fight under penalty of starvation. As intelligence advanced and men learned to cultivate useful plants and to domesticate animals, and as they learned further to exchange by barter the products of their labor, a much greater population could live upon a greater area. These tribes would be more powerful than their neighbors who still lived by hunting, fishing, and such like, and would flourish at their expense. Through agriculture and commerce men slowly learned that one man's interest was not necessarily opposed to another's; they also learned, though it may be ever so feebly, that fighting and plundering one another hindered rather than promoted their welfare. Thus man slowly evolved from a primitive, predatory civilization, in which war was universal and chronic, to the higher industrial civilization, in which war is much less frequent and less universal. Out of

this primitive industrial civilization, which has grown more and more complex with the passing years, have come the arts and sciences, which give such added interest and value to modern life. This evolving industrial civilization, by furnishing a wider basis for political union through community of interest instead of mere blood-relationship, has greatly extended the field over which moral obligations are recognized as binding. Social evolution is tending to eradicate more and more, through disuse, the brutish instincts of man; weakening his fighting propensities, his cruelty, his selfishness, his passions; and strengthening, by use, his sympathies, his kindness, his mercy, his sense of justice and honor, and his charity. The goal of social evolution seems to be *men of character*—men with the widest possible knowledge of the laws of nature, physical, intellectual and moral; and with the desire and will to rightly obey these laws. Such men will be both loving and lovable characters. In view of this may we not supplement Sir William Hamilton's aphorism, and say that there is nothing great in mind but character?

THE WESTMINSTER PLAY.

BY G. W. FOOTE, IN LONDON "FREETHINKER."

MAN is the wisest animal on this planet. He is also the biggest fool. No other animal builds houses and ships, or paints, or carves statues, or writes poems. And no other animal gets drunk or keeps a priest. Yes, man is the wonder and the scandal, the glory and the disgrace, of the world. "In action how like an angel," said Hamlet; but had he been censuring instead of praising he might have said "how like a beast."

Man is a bundle of contradictions. He will fight like a hero for what he wants; he will also pray for it like a silly child. He will stand up and defy death; he will also grovel on the ground to avoid it. He will dare the most powerful enemy—and he will be afraid of his own shadow. That scapegrace, the Earl of Rochester, who wrote the biting epigram on his boon companion and fellow profligate, Charles the Second, gave a clever expression to this contradictory character in the *Merry Monarch*:

"Here lies our mutton-eating King
Whose word no man relies on:
He never said a foolish thing -
He never did a wise one."

This brings us to another monarch, King Edward. We do not mean that he resembles Charles the Second in anything else; but he is still

supposed to rule by the grace of God, as the very coinage declares—and he is Defender of the Faith.—and he was anointed with holy oil by the Archbishop of Canterbury at his coronation, a process which was intended to consecrate him for the rest of his natural life. With all these supernatural advantages he ought to be able to govern this country “on his own,” as the saying is. Yet it is a constitutional maxim with us that the King reigns but does not govern. There is a Government that carries on the business of the country, and in the name of that Government the King has just opened Parliament—the assembly in which the Government has to submit what it wants to do for the welfare of the people.

Neither the anointed King nor what some people regard as the more anointed Government is allowed to regulate the affairs of this nation without the assistance and ultimate control of Parliament. Neither does Parliament trust its own wisdom—which some think a mark of good sense. It pays a man to procure all the help he can from Almighty God. This man is called the chaplain; he receives a salary of several hundred pounds a year; and his function is to open the proceedings every day by imploring the divine blessing on its labors and the divine guidance in its deliberations. Generally speaking, the House of Commons is nearly empty when the chaplain communicates with the Deity. No doubt the members think that the divine blessing and the divine guidance will keep until they find it convenient to attend.

They have a similar man of God to bring down heavenly assistance at Washington. Ingersoll once said that people prayed for all sorts of things, some of them ridiculous and some plainly impossible. “For instance,” he said, “I heard the chaplain the other day asking God to give Congress wisdom.”

When the chaplain has requested the Almighty to fill the House of Commons with his ineffable presence, so that wise and beneficent laws may be carried for the benefit of the present inhabitants of this country, and of generations yet unborn, the members (those who are present) open their eyes and resume the old scrimmage. What one side of the House says is sure to be wrong to the other side of the House. They made up their minds about that before they went in to prayers, and they do not change it afterwards. Their business is to fight each other; they conduct the contest under Queensberry rules, with an umpire in the chair; but they give no quarter, and they take none; and they pay no more attention to God until the prayers come round again next day.

Opening the House of Commons with prayer seems to us a farce—and it really does not seem otherwise to the members themselves, for they practically treat it as such. And such a farce is bound to infect the whole

performance. It is really a part of what we venture to call the Westminster play.

Of course the Westminster play, like other plays, may be very interesting, and very amusing, and even very tragic. It seems to have great fascination for the actors, and a vast number of people like reading about it. But there is one thing about it which thinking people wonder at. All the time spent on debating appears to be a poor investment. Speeches rarely, if ever, alter votes; the whips know how the division will go if they can get their men into the lobbies; indeed, if it were not for the look of the thing, the vote might as well be taken first, and the debate carried on afterwards.

This element of unreality in the great Westminster play is directly related to the absurdity of the chaplain's performances at prayer-time. A legislature which tolerates that nonsense will tolerate any other nonsense; for no nonsense could possibly be greater.

We suggest that the nation should make up its mind whether it will trust to its own wisdom or not. At present it is satisfied with a plentiful lack of sense, and leaves all the rest to Providence; and that is why we have still to admire with how little wisdom the world is governed.

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LIFE.

THE result of investigation will convince us that life consists in a faculty, possessed by certain corporeal substances, of continuing for a term under one determined form, by attracting incessantly from without, and identifying with the matter of their own composition particles of extraneous substances, and by rendering to the surrounding elements portions of their own life. Life may be further considered as a vortex, more or less rapid and complicated, the action of which is constant, and is always on particles of the same description ; and as all the individual component particles of a living body are thus in a state of perpetual mutation, constantly going and coming, we may be permitted to assert that the form of such a body is more properly its own than the substance : the one is co-extensive with its existence, the other is gradually but incessantly changing. While this movement continues the body in which it is carried on is living ; when this movement ceases, to return no more, the body dies, and the elements which compose it become immediately subject to their ordinary chemical affinities ; they are no longer restrained from separating, and the dissolution of the late living body follows with greater or less rapidity.—CUVIER.

BRUNO, Campanella, Kepler, Vanini, Galileo, Copernicus, Descartes and Spinoza had to force their way through a snapping and howling pack of monkish fanatics, who beset the path of every reformer and overcame the heroism of all but the stoutest champions of light and freedom. From the tenth to the end of the sixteenth century not less than three million "heretics," *i.e.* scholars and free inquirers, had to expiate their love of freedom in the flames of the stake.—*Late Prof. Osmond.*

EDITORIALS.

PRESIDENT ROOSEVELT FAVORS PRESS CENSORSHIP.

This is the bulletin recently issued by the American President after consultation with his friend Cortelyou, as a new step towards Russianizing the Governmental system of the United States :

“The President has communicated with Postmaster-General Cortelyou to know whether it is possible to bar from the mails the papers that give the full disgusting particulars of the Thaw case. He does not know whether it is possible, but if it is he wishes it done.”

The President's action is said to have been inspired by two events—1, that several tons of letters and telegrams from all parts of the country demanding such action have been received at the White House ; and 2, that the Canadian Government are contemplating taking similar action. There would appear to be as much truth in one as in the other of these alleged facts.

The President must be one of the most ignorant men in his country if he does not know that the U. S. Postal Law gives to the Post-office Department the most autocratic power to deal with such cases ; and his memory must be very defective if he has forgotten the many cases in which during recent years the power has been unscrupulously and unjustly exercised. We take it that the President's bulletin is a bid for the pious vote and a new notice to the plutocrats that he is the “strong man” who is always ready and able to repress free speech, anarchy, or trades unionism, or anything else that may be objectionable to the men who supply the campaign funds.

Before the President's action was known, the New York Postmaster and State District Attorney Stimson had had a consultation upon the matter, and the latter had issued a warning to the newspapers that the law had been violated by the publication of obscene matter, and that prosecution would follow a repetition of the offence. The statute under which he acted is the Federal Postal Law, Sec. 497 of which reads :

“Every obscene, lewd, or lascivious book, pamphlet, paper, letter, writing, print, or other publication of an indecent character . . . whether sealed as first-class matter or not, are hereby declared to be non-mailable matter.”

We are all such creatures of heredity and tradition that it will not strike most people as anything objectionable that a “strong man” at the White House should take such action as he has taken, and yet it will be

seen that his bulletin will embolden the very worst and most tyrannical elements in a bureaucratic system such as exists in the United States. There are men in office there who have already shown on many occasions how ready they are, backed by authority and apparently actuated by personal spite or sectarian animus, to annoy, obstruct and financially ruin honest and honorable business and literary men.

—:O:—

CANADIAN AND AMERICAN POSTAL TYRANNY.

It is news to us, however, that the Canadian Government contemplates any such action as Roosevelt suggests. The fact is, the Postal laws in Canada are very similar to those of the United States. In both countries an underling in the Post-office may decide that any publication is obscene and unmailable, and at once it is barred from the mails, and from such a decision there is no appeal except through a political protest to the Government.

In the United States there is this additional piece of tyranny—that if a criminal charge is brought against the publisher of a work barred from the mails, the judges hold that they can only try the fact of the mailing, and not that of the obscenity, which has already been decided by a post-office clerk under the statute. In this vital question of free speech and a free press, a postal official is thus raised to the level of a dictator to the judiciary as to what is immoral or obscene, and the judges are but his puppets. And this is in a Land of Liberty!

At present, religious and political bigotry, tyranny and corruption appear to be about on a level on the whole North American Continent. Canada is blessed with a Premier just as ready as Roosevelt to pander to the bigotry of the Puritanical fakers and the mercenary demands of the Catholics; and even Ontario's Premier, Whitney, has just imitated the U. S. President by writing to the Legislature's Railway Committee, demanding the suppression of the clause in the Port Arthur bill which permitted Sunday street cars, because, as he says, "the Government will not permit it to pass." In other words, the Government of Ontario decides what the Legislature shall do.

Whitney, Laurier, and Roosevelt are all men who believe in Government "as is Government," and look upon themselves as the rulers of the people rather than as their servants. The only difference appears to be that Roosevelt looms up as the biggest man because he has many more multi-millionaires, many more boodling contractors, many more political grafters, many more Catholics, with their favor-demanding Bishops,

Archbishops, and Cardinals, and many more self-seeking Protestants at his back than his little Canadian imitators, and is thus in a position to be a far more dangerous enemy to liberty than our Canadian Premiers. In both countries, however, freedom of the press appears to be in a critical condition.

—:o:—

OPPOSITION TO THE PRESIDENT'S ACTION.

It affords some satisfaction to note that, apart from the Freethought organizations, there is a good deal of opposition to Roosevelt's action. Martin W. Littleton, a lawyer and former Borough President of Brooklyn, is one of those who openly object to the press censorship. "This latest idea," he said, "savors of the censorship of commerce and railroads to which we have recently been forced to accustom ourselves, and recalls the attempts to subject the States themselves to a supervision by a centralized Government."

This and other similar opinions show how complex a problem fronts legislators who attempt to deal with moral questions. And, indeed, all questions that legislators have to deal with are moral questions. The difference is, that in most matters the effects of actions are proximately manifest and unquestionable, whereas in what are termed moral questions the effects are remote and problematical.

To intelligent and liberty-loving men and women it seems only right that in matters where there is such divergence of opinion, the greatest liberty should be permitted, and that any interference with individual freedom should be guarded with every possible precaution.

Logically, on the basic idea of a free and intelligent citizenship, there is no possible reply to Professor Cooper's view (quoted in Mr. Shroeder's excellent essay, "Liberty of Discussion Defended," published by the Free Speech League):

"Indeed, no opinion or doctrine, of whatever nature it be, or whatever be its tendency, ought to be suppressed. For it is either manifestly true or it is manifestly false, or its truth or falsehood is dubious. Its tendency is manifestly good or manifestly bad, or it is dubious and concealed. There are no other assignable conditions, no other functions of the problem. In the case of its being manifestly true and of good tendency there can be no dispute. Nor in the case of its being manifestly otherwise, for by the terms it can mislead nobody. If its truth or its tendency be dubious, it is clear that nothing can bring the good to light or expose the evil but full and free discussion. Until this takes place a plausible fallacy may do harm; but discussion is sure to elicit the truth and fix public opinion on a proper basis, and nothing else can do it."

But many things are viewed from many different standpoints in our very varied society, and whether the matter be railway traffic or whisky selling, taxpaying or free speech, there seems to be an almost universal opinion that some sort of regulations are necessary for the public safety. The objectionable and arbitrary way in which such regulations are enforced is the chief ground of Anarchistic agitation, and there has been nothing more idiotic and annoying than the way in which the so-called "morality" laws have been administered. It may be said, we think, that a nation which needs such laws, or suffers them to exist, has yet to take the first step to intellectual freedom.

That an irresponsible post-office clerk should be permitted to bar the mails to newspapers which are demanded and paid for by hundreds of thousands of "free" citizens is an anomaly that no really free people would submit to. Our opinion is, that those who buy the newspapers are just as competent to judge of the quality of the matter given to them by the editors as any President, Postmaster, Post-clerk or Preacher who ever took a big salary for posing as an autocrat.

—:O:—

SOME PREACHERS ENDORSE THE "YELLOW" NEWSPAPERS.

The meeting of the Evangelical Union Federation of Providence, R.I., on Feb. 11, passed a resolution in favor of the publication of the testimony in the Thaw trial. Though unusual, this is only consistent with their treatment of the vicious and bloodthirsty stories of the Bible. It is like the teetotallers exhibiting a drunken loafer on the platform as a "terrible example."

One of the speakers, Rev. Bartlett, of Pawtuxet Baptist Church, said it was inadvisable to lose the effect of "the greatest moral lesson of the age" (!) by failing to make it public; and at the conclusion of his speech it was voted unanimously not to grant Mrs. Cheney's request to protest as a Federation against the publication of the testimony. We have an instinctive feeling that whatever course may be taken by the clergy is likely to be wrong, but in the present case we cannot but approve their stand against press censorship. It is not often that their debates are marked by anything approaching a logical or rational method.

—:O:—

A PREACHER WHO KNOWS WHAT "TRUTH" IS.

Atlanta, Ga., is blessed with a preacher who is, he asserts, acquainted with the Real Thing in the way of Truth, which "honest souls have

sought through all the ages," but which it has been reserved for our Atlanta evangelist to uncover. We hope an Atlanta correspondent will let us know what this truth is, though we are not over-sanguine that on close acquaintance it will turn out to be anything but the preacher's old stand-by—"the truth as it is in Jesus."

The gentleman who has discovered the long-sought truth is Rev. R. W. Patton, who, like our own Canon Welch, is giving a series of Lenten dinner-hour sermons, and is described as a very "strong" man—not, perhaps, a Sandow, but a heavy-weight tongue-lasher; and if he has discovered the truth—well, he will make it known far and near. At all events, the *Atlanta Constitution* gives him a good advertisement, and promises a treat to all who go to hear him. There is one attractive feature about these Lenten sermons—they are short, if strong.

—:o:—

"GET RIGHT WITH GOD!"

Another Atlanta preacher, Rev. Richard Orme Flinn, has adopted Torrey's great motto, "Get Right With God," as his battle-cry. In a Lenten Monday sermon, on March 4, he told his large audience in the Y. M. C. A. hall that "It is your move to get right with God." "God is in business," he said, "and God's business is the saving of men and women, but persistence in wrongdoing militates against the success of the divine business!" The old idea of Jehovah fighting with Apollyon for the possession of men's souls was barbarous enough, but to reduce God to the level of a Cockney costermonger is about fit for a lunatic or an African marabout.

It seems absurd to attempt any comment on such irrational rubbish as Mr. Flinn gives to his audiences. "God is omnipotent, but Omnipotence may be balked by human obstinacy," he says, but omnipotence balked by anything cannot be omnipotence. "The church is the pride of Christ," he tells us as if he knew the fact; but how could a god feel more pride in one of his creations than in another? does he sometimes, like a common carpenter, do a botched job?

Mr. Flinn, we are told, was especially impressive in dealing with the duties of church members. Christ longs for his church to be without spot or blemish, but "things are not as they should be with Christ's church when a little rain thins a prayer-meeting, but does not lessen the crowd at the theatres." This is terrible. The muezzin cries, "Come to prayer! Prayer is better than sleep!" But while the Moslem takes both sleep and prayer, the Christian, with the choice before him of going

to prayer or going to the theatre, evidently thinks he can better neglect the former than the latter. He finds it more pleasant to listen to good actors than to poor if presumptuous prayer-mongers.

And then comes the final pinch of the tight shoe, and the same old cry shows what the real object of the preacher is. God is in business, and wants your soul. Well, let him have it if he wants it badly. But Mr. Flinn is also in business, and He wants your cash. It pains Mr. Flinn, so he says, and we believe him, "to read the society columns of the Atlanta newspapers, because he found there the various men and women who always had time to attend society functions, but not time to meet their obligations to the church." The rev. gentleman seems to diagnose the case well enough, but he does not appear to understand the remedy. The people are worldly. Of course they are. They get their pleasure out of worldly enjoyments, and if Mr. Flynn had nous enough to make his services attractive, instead of nauseating intelligent people with such rubbish as we have noticed, the people would be willing to pay the price. If God is in business, he must handle the right goods and employ good drummers, or he will surely lose his custom.

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DR. FELIX ADLER ON THE SOCIAL PROBLEM.

During the month of January Dr. Felix Adler gave at Carnegie Hall a series of sermons on the evils of the present social conditions and possible remedies. In his concluding sermon, on "The Next Step Forward: The Ultimate Aim," the Doctor had much to say about Socialism, claiming that his ideas went a long way beyond those of Socialists.

"Socialism," he said, "lays the greatest stress upon the distribution of wealth. Now, is that the thing in life,—that we should all have the same quantity of good things,—that is most important? That Bellamy picture of everybody having a good time by pressing a button does not fascinate me. . . . The end of human existence to me does not seem to be happiness. I say we exist to create a new species. We are not the last word. Evolution came after Socialism, and threw a light on Socialism by which but few appear to have conned its pages. There is going to be a type of men and women better than we are in the same degree that we surpass the cave man. Thinking and morality are the two badges of humanity. The greater men we can see there far ahead in the future will be greater in being far better, greater thinkers, and far more moral men."

Dr. Alder fights "Socialism" as if it were a perfectly formulated and consistent system, whereas there are about as many phases of Socialism

as there are of Christianity. And then he commits the worst blunder of the most extreme section, not only of Socialists, but of all reformers, of making his propagandism subserve some far distant end. The human race will no doubt ultimately evolve a superior type of man, but certainly any such end will not be attained by neglecting the immediate needs and interests of the present race. And our guiding principle is, in this matter as in others, that the policy that is right and subservient to present social needs will also be the best for any ulterior needs that may arise.

Human society has gone through many phases of advance and retrogression in the past, and in our view it will inevitably do so in the future. Our object should be to study its history and apply such remedies for social ills as seem most likely to bring improvement. That is unquestionably the best that can be done.

To say that our object should be to create a new species, and not to promote the happiness of the present one, is to play into the hands of the orthodox preachers, who profess to believe that the mass of men should be willing to sacrifice present happiness in order to gain a reward in a future life.

Dr. Adler says that getting money is the main object of men to-day. We might ask, When has it not been? He says that Socialists aim at a "vague benefit to humanity," whereas his plan is to cultivate "pride in work," which has been the plan by which the human race has evolved. Dr. Adler must have come across some queer Socialists, for none of those we know have any such idea. Their one cry is, "He who does not work shall not eat."

Finally, Dr. Alder says "The message of Socialism is salvation through joy. The message I bring you is salvation through even harder and nobler toil." Well, there can be no question that without toil progress is impossible; but we agree with the Socialists that less toil and more joy is the only way through which salvation can come.

His Creed Against Him.—The Rev. M. B. Moffett, who sued the Big Four Railroad Company for \$10,000 damages for killing his father, was awarded one dollar by the jury after a hot legal battle. Lawyers for the railway showed that the Rev. Mr. Moffett and his father had been preachers of predestination of the strictest order. It was argued that the death of the elder Mr. Moffett on the railway track under a train had been preordained and that the railway company was in no way liable. The jury took the same view of the matter, holding that it was inconsistent for preachers of predestination to ask for damages in a death case.—*Despatch from Terre Haute, Ind., to the Louisville Courier-Journal.*

EVOLUTION AND SOCIAL PROBLEMS.

BY D. KERFOOT SHUTE, A.B., M.D., PROFESSOR OF ANATOMY IN THE
COLUMBIAN UNIVERSITY.

THE relation of Evolution to many social problems of vital importance is a fascinating as well as extensive subject. We have only space to say that in order to understand the normal actions, as well as the abnormal ones, of the members of society, and in order, therefore, to understand and inaugurate rational methods of conducting education, minimizing pauperism, vice, disease, and crime, it must constantly be borne in mind that two great streams of tendencies have come down from the ages in the germ cells—what we may call the diseased and animal tendencies on the one hand, and the distinctively human and healthy tendencies on the other.

The most characteristic of the human tendencies are abstract thought and reflection, and therefore the power of choice or will and altruism.

Also it must be borne in mind that environment is a force of commanding influence. This environment (which the individual may make for himself to a limited extent) may be propitious or adverse to the best human and normal tendencies. The relative preponderance of the animal or the human, the healthy or the diseased tendencies, taken in conjunction with the character of the environments, stamp man's actions as normal (and therefore right or wrong) or abnormal, and therefore irresponsible. Not to discriminate between such normal and abnormal persons is not in accordance with either common morality or common sense. Neither is it in accord with common sense, or morality, or humanity, for society to deal with its habitual criminals and paupers, and subjects of hereditary disease, in the utterly irrational manner that it does. When society takes away from the criminal his personal liberty and places him in an environment that theoretically reforms him and protects itself, why does it not take cognizance of the fact that its theories are often woful failures in practice? The criminal is often not reformed and he gets into the category of habitual offenders; but society permits him, during his intervals of freedom, to procreate his kind and send his polluted cargoes of vicious heritage to helpless offspring. Is this humanity to these offspring? It is the grossest inhumanity! Does society protect itself by its intermittent detentions of habitual criminals? It probably breeds three habitual criminals while it is failing in its efforts to reform one. It is mostly by Nature's prematurely killing off incorrigible criminals by their diseases and intemperance, that these social pests are kept within due bounds, and not through reformatations accomplished in improperly conducted prisons. It seems to us that every

consideration of justice and humanity cries aloud for the destruction of the procreating glands in *habitual criminals*.* Castration should go hand in hand with detention behind prison bars. Why should the habitual drunkard, for instance, be permitted to evolve his poisoned germ cells into helpless beings, giving them diseased bodies and vitiated moral character, thus foredooming them to life-long physical ailments and moral turpitude? Removal of the procreating glands should be the penalty for chronic alcoholism. In objection to this suggestion, some may prate of personal liberty. What a multitude of outrages and brutalities the broad mantle of personal liberty is often made to cover! In allowing personal liberty to an undeserving individual, which more often means unbridled license to that individual, a whole generation of offspring are frequently enslaved by poverty, vice, crime, and disease in its manifold manifestations. During organic evolution Natural Selection has been incessantly on the watch for weaknesses of any kind, ruthlessly exterminating the helpless, the weak, the sick, and those that in any way are unfit. In social evolution Natural Selection has often been of necessity no less ruthless. But during social evolution characters that are unfolding more and more loving and lovable traits have so largely subordinated Natural Selection as to permit the helpless, the old, the sick, and the unfit, to live, thus strengthening those highest attributes of the greatest minds, viz., intelligent sympathy, pity and love.

But it seems to us that the highest altruism, in dealing kindly with an abnormal, possible parent, will not continue long to stupidly overlook the mighty rights of unborn children. Human selection of the socially unfit will be dominated more and more, as social evolution unfolds its fruits, by those minds that are advancing to the highest goals of evolution, viz., large minds of high character—widely-informed minds, of strong will and broad sympathies. And under these circumstances we may hope that unborn generations will not be given over to total oblivion.

Well may we repeat, before concluding, that man is not only a creature of the present, but profoundly a product of the abysmal ages of a bygone eternity. He is not only a composite chip of many old human blocks, but of innumerable geologic ancestral blocks. He has in his constitution simian, reptilian, piscine, and innumerable other chips, so to speak, and is indeed of the earth earthy; for studies in heredity not only illustrate the continuity of the human race, but also clearly indicate the continuity of this race with more lowly animals. Man has in his structure the indelible

* Society also utterly ignores the rights of unborn children in permitting the constant marriages of men and women having constitutions tainted with hereditary diseases, as insanity, syphilis, tuberculosis, etc.

impress of the handiwork of these lowly relatives. Upon him, as upon them, and upon all living creatures, the forces of heredity and variation, of use and disuse, of environment and natural selection, have been and are perpetually playing, evolving him in one direction and innumerable creatures in other directions.

The goal of Evolution seems to be men with great minds of high character. *There is nothing great in the world but man, nothing great in man but mind, and nothing great in mind but character.*

A NEW SCHOOL OF BIBLE INTERPRETATION.

—:0:—
Current Literature.
 —:0:—

THE latest news from German theological circles would seem to indicate that the famous Wellhausen school of Biblical criticism, which for nearly a generation has held a position of supremacy in the field of Old Testament research, is being undermined by the newer theories of Prof. Hugo Winckler and the so-called "Assyriologists." This shifting of values has a profound significance for the whole Christian world. In the light of the new interpretation, the religion of Israel becomes something quite different from what we have generally thought it to be. It is no longer an evolution from crude forms upward, created out of the heart of a people with a genius for religion. It is rather a traditional and aristocratic faith, rooted in Babylonian ideas, handed down to the masses by a superior caste, and never completely possessed by the Jewish race until after the dispersion.

The importance of the new views may best be gathered from such a comparison between the Wellhausen and Winckler theories as is made by Prof. Justus Käberle, of the University of Rostock, in a late issue of the *Lutherische Kirchenzeitung* (Leipzig). He points out that no work since Strauss's "Life of Jesus" has left such a permanent impression on the theological thought of the world as that left by Wellhausen's "Prolegomena zur Geschichte Israels" (An Introduction to the History of Israel). Until recently, the views it so brilliantly upheld were almost unchallenged in Germany. But now there is a movement of determined opposition to its theories, headed, rather remarkably, not by theologians, but by philologists. Professor Winckler, the leader of the movement, is on the faculty of the University of Berlin, and the best expression of his views is to be found in his latest work, entitled "Der Religions-geschichtliche und der geschichtliche Orient" (The History of Religion and the History of the Orient) (Leipzig, 1906).

According to Wellhausen's theory, the various books of the Old Testa-

ment are a collection of writings which shaped religious views as they actually existed in Israel. The Jewish religion was originally of a primitive character, corresponding to the early nomadic state of popular culture, and best compared with the heathendom of the ancient Arabs. Later, Israel advanced to the status of the Canaanite peasants, and the teachings of the prophets elevated the religion of the people to an ethical stage. That is to say, Judaism was, first of all, a religion of the nomads, then of the peasants, then of the prophets. Finally, it took on a legal character.

Over against this view, Winckler and his followers have put forward a set of theories which may be summarized thus :

“(1) The Old Testament, as we have it now, contains a religion which the people of Israel never actually possessed. The religious teachings of the Old Testament must be sharply distinguished from the religion popularly held by the Jews. The people did not accept the religion of the Old Testament, as such, until the nationality of Israel had disappeared from the pages of history. The ideal religion of the Old Testament may have been held by specially prominent individuals, such as Moses and David ; but for the mass of people it was a religion yet to be taught.

“(2) The claim that Israel's religion was originally of a nomadic, then of a peasant, type, and later developed into a higher belief, in accordance with the theory of evolution, is wholly without foundation. The truth is, that religious views and teachings of a higher type were all long maintained by a special class, the priests, and were rooted in a higher culture than that possessed by the people at large. The Old Testament is not the expression of a religion of nomads and peasants. It is everywhere the embodiment of an official set of doctrines, inculcated by a priesthood that claimed to speak with authority.

“(3) This priesthood was influenced and instructed chiefly by the religious principles of the Babylonian system, formulated centuries previously by a highly educated class of learned teachers. Here originated that conception of God, the world, and of man, which furnished the fundamental thoughts for the Old Testament doctrines. To say this is not to deny that Israel's religious development may have had individualistic tendencies. In fact, such was certainly the case. The Prophetic Monotheism of Israel, while perhaps externally connected with that of Babylon, is yet unique in character.

“(4) The Old Testament throughout is an expression of the astro-mythological system of the Babylonians, although the details of the system are not everywhere apparent. The fundamental idea of the Babylonian system was that the earth in all of its parts and relations, and all that takes place upon it, are a reflection of relations and happenings in the heavens.”

In discussing these views, Professor Käberle remarks that they are hardly likely to find favor with the conservatives. The new movement, he observes, “is not a conservative reaction, and indeed in many particulars cannot be satisfactory to those who still adhere to the old views of a reve-

lation in the Old Testament." And yet, he adds, "even from a conservative point of view it is a move in the right direction. Assyriology has already furnished magnificent archeological and historical data, and now seems destined to render service of the highest value to Old Testament research."

HERBERT SPENCER ON FAITH AND REASON.

—:O:—
BY A. A. BELL, M.D., MADISON, GA.
—:O:—

HERBERT SPENCER, in his autobiography, referring to his twentieth year, wrote :

"Criticism had not yet shown me how astonishing is the supposition that the Cause from which have arisen thirty millions of Suns with their attendant planets, took the form of a Man, and made a bargain with Abraham to give him territory for allegiance.

"I had not at that time repudiated the notion of a deity, who is pleased with the singing of his praises and angry with the infinitesimal beings he has made when they fail to tell him perpetually of his greatness.

"It had not become manifest to me how absolutely and immeasurably unjust it would be that for Adam's disobedience (which might have caused a harsh man to discharge his servant) all Adam's guiltless descendants should be damned, with the exception of a relatively few who accepted the plan of salvation which the immense majority never heard of.

"Nor had I in those days perceived the astounding nature of the Creed which offers for profoundest worship a Being who calmly looks on while myriads of his creatures are suffering eternal torments.

"But, though definite propositions of this kind had not arisen in me, it is probable that the dim consciousness out of which they eventually emerged produced alienation from the established beliefs and observances."

The above is copied from the *Freethinker*, London, June, 1906. If the reasoning is not sound in this article I would like some clergyman or theologian to point it out.

Is it not strange that Christians will insist upon the worshipping of a God who has built a hell of awful torments to punish his creatures in for the crime of unbelief? (Mark 16 : 15-19). And that to all eternity!

I must insist upon asking what joy can come to a God from whom "thirty millions of suns have arisen," and what possible good will come to the individuals—perhaps my father, sister, or my dear mother—to punish their souls for thousands of years, or even one week, after their death?

How in the name of love and mercy can intelligent men and women worship a being who will consign their children, the darlings of their bosoms, to everlasting torment for the disobedience of Adam, and uphold

such a superstition, although encouraged by bishops and doctors of divinity, is astonishing.

And what is still more astounding, the believers in this horrible doctrine, including bishops, editors and doctors of divinity, stand ready to denounce and persecute those who repudiate the creeds of the churches, as lately evinced in the case of Dr. Crapsey.

Such a condition of the mind can be accounted for only upon the theory of its being a disease of obsession—a disorder which should engage the attention of the state authorities. I mean a commission should be appointed to investigate its pathology.

THE PASSING OF LENT.

—:O:—
New York Herald.
 —:':—

WHATEVER the season of Lent may mean to people of other cities, it apparently has only one significance to New Yorkers, and that is that Easter may come and Ash Wednesday may go but gayety runs on forever. There is scarcely a ripple of change in the wave of social affairs and amusements that sweeps over this city each winter, and the forty days that used to be devoted to fasting, to prayer and renunciation are now, to all appearances, spent in getting all the pleasure possible out of life. If there is a doubt in any man's mind as to the falling off in the observance of Lent in New York, let him look about and study the people. If he wants to save time and get at once to the field for research he will not choose the sombre steepled edifices in Fifth Avenue and the upper west side, but rather the glittering amusement and dining palaces where the wealthy congregate, and the houses of the socially elect. He will be impressed with the idea that fasting has gone out of style. Everywhere he turns he will see groups of people on pleasure bent. From six o'clock in the evening until after the midnight hour every restaurant, every concert room, the operas and the theatres will be filled with people who have no thought of Lent, and yet this is the season when such entertainments are under the ban.

The lure and fascination of life in New York have proved too strong for the majority of the men and women of to-day. The spirit of restlessness and the fire of excitement have seized upon them, and there are so many good and plausible reasons, to their way of thinking, for not resigning themselves to a quiet and stupid life that Lent is remembered on Sunday only, if at all.

"Lent begins too early," explained one woman, who admits that she

has fallen from grace in the matter of wearing sackcloth and ashes, and believes that she has hit upon the reason for the neglect of the season. "Society finds it inconvenient to take forty days out of the very zenith of the winter season. If they did there would be practically no season at all, for each year the usual round of gaieties begins a little later in the winter. So many of the smart set and others, too, wait until holiday time to close their country houses and open their city mansions, that the usual period for metropolitan pleasures has to be stretched considerably at the end to accommodate the social functions that are crowded so closely upon each other that it would take more than mortal man or woman to attend one-tenth of those they ought to. There is scarcely six weeks of social season in the interval between Christmas and Ash Wednesday, and think of all we have to do!" she lamented.

"Cut short the December country house gayeties and let Ash Wednesday be accommodated in the old-fashioned way," suggests some one.

But nobody wants to give up those delightful days in the country that have grown to be such a vital part of our life. Nobody wants to come to town earlier than he does now, and everybody wants to do a certain number of things in the social and amusement world when he does establish himself in the city again. So, you see, Lent has to suffer, and truly Lent does, if it is suffering to go without its devoted and regular worshippers, and to have forgotten that these particular days are supposed to be a period in which to give the mind and body much needed rest and to get them in condition for the strains of the months to come. It was considered a physical as well as a moral obligation each person owed himself to take this rest. Now there is too much to do to give up the time for it, and men and women salve their consciences, if they need salving, with the reflection that life is short—far too short to take time to prolong it.

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WHEN PARTLY SANE.

—:O:—

BY MAD MURDOCK.

—:O:—

THESE are the times when, more than any other, we find it hard to be wise and fearless.

When sane, says Prudence, "It will not pay to say thus, to write so, or to laugh at the alleged follies of others. Besides, how do you know that these people are wrong or that they will not in their turn laugh at you?" When we give attention to this voice we retire to our own web and engage in the time honored labor of watching for flies, and, if we are fortunate in catching a few young, tender, and fat ones, we clip off legs and wings the while we repeat the old formula :

"Gracious Father, we desire to thank thee for these blessings provided for our own use ; enable us to partake with a sense of our own unfitness and of thy wonderful mercy. Continue to bless, guard, and guide us, and when we can no longer work on earth for thy glory take us unto thyself, and all the glory shall be thine, for Christ's sake, Amen."

Had we not been sane and prudent we would under like circumstances have said grace thus :

"Oh, God, blind god, these are fine fat flies. If thou hast sent them, send more and be also deaf to the cries of their mothers, and we will sing a psalm in thy praise. O God, don't expect us to share any of these fine fresh flies with worthless, stupid spiders who have no idea of getting a living but by running down flies in open daylight, or by breaking into our larder. O Lord, godam such stupid, lazy and degenerate spiders for Christ's sake, and we will consecrate one-tenth of the hides of all our catch to send some of thy servants to foreign lands to teach ignorant spiders civilized methods of weaving webs, and to teach flies to bear their fate with Christian fortitude. Finally, O Lord, if there is anything else that you can honestly say is a 'good thing,' send us paid up stock certificates and put us down as directors, and we will serve thee only—when there is nothing else doing. So long."

I found a copy of the *Sunday School Times* the other day, and being in a pious mood took a look through it. I found it breathing devotion to duty and a Christ like spirit. There were plenty of ads. for holy bibles at right prices, sacramental wines, Lady Stinkum's pills, tomb stones, and other aids to sound digestion. The editorial matter was of as high a character as I have ever seen—in a Sunday school paper. A "professor" gave a two-column article on "Where was Sodom?" That a great man should try to solve the blessed mystery was only less wonderful than that he had

not studied his *Sunday School Times* geography lesson, where he would find it on the map. However, he made a scholarly effort to solve the much vexed question, and with as much success as could be expected when the new names of towns are as closely allied to the old as "El Wady" is to "Juggler's Junction." He quoted authorities to show that Sodom had been located at the lower end of the Dead Sea, while equally trustworthy students of Bibliography showed that it had stood at the head of the Dead Sea. He concluded a masterly treatise with the conviction that it had been somewhere if it ever had been anywhere at all, though why he should want to find the site except to build and revive the ancient glories of the place I could not imagine.

The great scope and value of the magazine may be gathered from one passage in the "Hints to Teachers":

"Now tell them to make a picture of Abraham's tent."

SONGS OF THE SAVED.

"Oh, Love Divine, how sweet thou art!
When shall I find my willing heart.
All taken up by thee?
I thirst, I faint, I die to prove
The greatness of redeeming love;
The love of Christ for me."

This from the Presbyterian Hymn Book, by Charles Wesley, is one of the kind to make a sleepy godalmity sit up and twirl his moustaches, put on a clean pair of cuffs, and take a squint in the mirror. When a devout maiden is taken so with the divine flame that she is ready to faint for a sight of her "sweet lord," no lord that ever wore a sprig of lavender but must be much impressed.

"'Tis stronger far than death or hell,
It's riches most unsearchable.
The first-born sons of light
Desire in vain the depth to see;
They cannot solve the mystery,
The length and breadth and height."

There is a cadence, a swing to this that we used to enjoy when, blending our voice with that of the girl with blue eyes and a grey feather in her hat. But we did not then know that we were "praising God" with coarse blasphemy. We did not even think that "divine love" had a material quality, was ponderable, and could be measured like a railway cutting or a coal seam. Grown older now, we discover the saloon talk style of the author; "strong as hell" or "stronger than hell" is oftentimes applied to

the carter's Clydesdale or to a portion of malt liquor, but when applied to the love of God it is rank blasphemy, and the postal authorities should see that no more copies be permitted to pass through the mails.

"God only knows the love of God
Oh, that it now were shed abroad
In my poor stony heart !
For love I sigh, for love I pine,
This only portion, Lord, be mine,
Be mine the better part."

God only knows what the author's ailment is when he is taken with these melancholy spasms. The trouble seems to be cardiac, with acute changes, that otherwise may be termed chronic. When the girl with the grey feather used to take a shy peep at us while trilling out "for love I sigh," we felt far from "stony" in the region of the heart. Had we but known, it was of flesh and quite tender, but—the hymn seemed all right then, for it kept the blue eyes near and the peach bloom cheek in view. But the author breaks out in a new place as follows :

"Oh, could I but forever s t
With Mary at the Master's feet,
Be this my happy choice,
My only care, delight and bliss,
My joy, my heaven on earth, be this,
To hear the bridegroom's voice "

It was the bride's voice we used to moon about when Grey Feather flaunted before us and sometimes touched our shoulder and heart at once with one delightful stab—but, bah ! she has long since been of ample girth, is the wife of a wagon-maker, and wears many rings that have a way of making themselves heard, but—to get back to the last verse, if it's a "he" that longs for that front seat we could understand that reference to "Mary," and if he is a "she" the word "bridegroom" is well placed, but we submit that in either case three is not company.

It takes a sane person to appreciate the force and holiness of this wonderful hymn to the full ; a person only half-witted or clean mad—so mad as to contend that two and two make four—would call the hymn doggerel of the hysterical or St. Vitus's dance variety, and the singing of it as not conducive to mental development.

The consideration of all this so affected us mentally, that when a couple of women called on us to know why some of our household were slack in going to Sunday-school, we intimated that we held the Sunday-school in light esteem. We were clean mad then.

Said one of them, "You should not feel that way ; it is wicked."

We asked, "Do you believe in Jesus as your soul's saviour ?"

"Certainly."

"It was God's will that he should be crucified?"

"Yes, to save sinners."

"No other sacrifice would satisfy God's wrath and save a sinful world?"

"No, that is proved in God's word."

"Then, if you had been there you would have helped to drive the nails into him, or at least help at a banquet to the brave fellows who did the job?"

"Oh, I see what you mean now; the minister would say you are wicked to ask such questions; no, I won't listen to another word," and she left us with a look of horror, for she was a well-conditioned young woman, and would no doubt shrink from driving nails into a strange cat.

Could the alleged believers in prayer to a crucified Christ but learn to read and think boldly on such words as these—

"O thou who burn'st in heart for those who burn
In Hell, whose fires thyself shall feed in turn,
How long be crying, 'Mercy on them, God!'
Why, Who art thou to teach and he to learn?"

then would they not be joined in a conspiracy against mental freedom, and would abandon their goblin gods to their fate.

BOOK NOTICES.

FREEDOM TALKS. By Julia Seaton Sears, M.D. The Sears Investment Co., publishers, Boston, Mass. Paper covers, \$1.00.

THIS little volume has a very attractive embossed cover, and I heartily recommend a perusal of its contents to "true Christians," if such there be. It contains some wholesome truths, some sound sense, and a good deal of other matter which I shall not attempt to classify. The author emphasizes very strongly that perfect health, perpetual opulence, and in fact every other good thing, are ours if we only desire them with a desire that is great enough, and strong enough; and on page 76 she tells how a friend of hers just missed getting some handsome leather-bound chairs by making up her mind that they "were not coming her way." She then tells how her friend might have got them. "And it is just so easy. Just reach out into the infinite supply of things, think them into her line of attraction, and hold them by her positive position." Simple, is it not? Candidly, I do not believe the author secures her leather-bound chairs in that manner. The "Infinite Abundance" is a good place to go for chairs or anything else, and if we do not want too much, and our desire is strong enough, and we employ good business methods, we can get quite a few good things,

and if our "position" is sufficiently "positive" no doubt we can hold them even against the bailiff. But as good business to-day is not always compatible with good morals, the latter sometimes acts as a deterrent in the securing of the more tangible evidences of success.

On the whole, I think that most orthodox Christians would benefit by reading the work, for while it would tend to broaden the minds of some by giving them something new to think about, there is nothing in the book that would tend to destroy their faith. It is to be hoped, however, that the study of Mento-Psychology will not become too general, for if we all got to just reaching out into the "Infinite Abundance" instead of working, some of us would have to "go shy." But then, the ignorant working mule will never get there. W. G. GLENN.

A READER'S GLEANINGS.

BY W. STEWART.

Then let us pray that come it may,
 As come it will for a' that,
 That sense and worh, o'er a' the earth,
 May bear the gree, and a' that.
 For a' that, and a' that,
 It's coming yet, for a' that, .
 That man to man, the world o'er,
 Shall brothers be for a' that.—*BURNS.*

Our social code is not far removed from that of the Maori who considered that it was murder to kill the man to whom he had given hospitality, but not murder to run his spear through the stranger whom he met on his morning walk. We, to-day, regard it as a great crime to kill our own fathers or children; but even the most civilized European nation—which-ever that may be—regards it as rather glorious to kill the fathers and children of others in war. We are not yet able to grasp the relationship between men.—*H. Ellis, The Criminal, p. 206.*

By love alone can we conquer wrath. By good alone can we conquer evil. The whole world dreads violence. All men tremble in the presence of death. Do to others that which ye would have them do to you. Kill not. Cause no death.—*Lillie, Buddha and Buddhism, p. 172.*

Love is recognized everywhere as the sole law which should govern the moral world.—*Shelley in the Preface to the Revolt of Islam.*

Man has no right to kill his brother. It is no excuse that he does so in uniform—he only adds the infamy of servitude to the crime of murder.—*Shelley, Declaration of Rights.*

Q. What is good, according to the law of Nature?

A. Whatever tends to preserve and ameliorate mankind.

Q. What is evil?

A. Whatever tends to the destruction and deterioration of the human race.

Q. What is understood by physical good or evil, and moral good and evil?

A. By the word physical is meant whatever acts immediately upon the body: health is a physical good; sickness is a physical evil. By moral is understood whatever is effected by consequences more or less remote; calumny is a moral evil, a fair reputation is a moral good; because both of them are the occasion of certain dispositions and habits in other men, with respect to ourselves, which are useful or prejudicial to our well-being, and which attack or contribute to the means of existence.—*Volney, Ruins of Empire*, p. 193.

One hour in the execution of justice is worth seventy years of prayer.—*Mohammedan Proverb*.

I sent my Soul through the Invisible,
Some letter of that After-life to Spell;
And by-and-by my Soul return'd to me,
And answer'd, "I myself am Heav'n and Hell."

Heav'n but the Vision of fulfill'd Desire,
And Hell the Shadow of a Soul on fire.

Ah Love! cou'd thou and I with Fate conspire
To grasp this sorry scheme of things entire,
Would not we shatter it to bits—and then
Remould it nearer to the Heart's Desire?—*Omar Khayyam*.

Oh, that men would think more of the blood that circulates in human hearts, and less of the gold that circulates in human hands! One drop of the red tide of our common brotherhood is a diviner thing than all the gold that has ever been dug from "California's pathless world of woods."—*Saladin, Holy Lance*, p. 91.

Piety and Plunder.—"Walker Looted New Britain Bank and Church Funds." "Connecticut Baptist Convention Loses All Its Securities that were Convertible—Mystery Where All the Money Has Gone." These are some of the headings to an article in a New York paper giving details of the frauds of William F. Walker, treasurer of the Savings Bank of New Britain, N.Y. Mr. Walker was very "long" on piety, but short in his cash to the extent of about \$300,000.

Priest and Peasant in Russia.—The religion of the Russian peasantry is an odd compound of gross formalism and ancient pagan superstition, thinly overlaid with Christian rites. For the orthodox priesthood the

peasant harbors undisguised animosity and scorn. He calls his parish priest batyoushka (little father), but his attitude toward him has nothing of the filial. He believes that meeting the priest in the village street brings ill-luck, and will exhortate to break the anticipated train of evil. According to the standards of Western nations, the orthodox priest is underpaid—his income (in money and kind) rarely exceeds 600 roubles, or \$300, per annum, and out of that he is expected to maintain his proverbially large family. But to the peasant such an income seems very large and the manner of earning it very easy. For the disdain felt for the priest, the fact that drunkenness is his besetting sin is partly responsible.

The scheme of nature, regarded in its whole extent, cannot have had for its sole or even principal object the good of human or other sentient beings.
—*J. S. Mill.*

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DESTRUCTION NOT THE GOAL.

To destroy is not an end. Humanity has lived in the ancient moulds until they have become too narrow, and then has burst them asunder. But does anyone suppose that this was out of anger against these moulds? Do you suppose that when the bird breaks the shell of the egg its object is simply to break? No; its aim is to pass to a new life.—RENAN.

EDITORIAL NOTES.

THE BONDS OF EMPIRE.

The Conference of Colonial Premiers in London is a unique spectacle in the history of the world, and cannot fail to have an immensely beneficial effect upon the future of the British Empire, even if no agreement should be arrived at regarding preferential tariffs or imperial defence.

An imperial Zollverein such as exists in Germany is clearly impossible while Britain maintains Free Trade and the colonies Protection. Even the limited Preferential Tariff already attempted has been largely nullified, and is being replaced by a partial Reciprocity scheme, under which an Intermediate Tariff may be gradually extended to all foreign products.

Any attempt to formulate an Imperial Constitution appears equally futile, and could only end in entangling the colonies in disputes with the mother country to which our Provincial disputes with the Dominion Government would seem but gentle symphonies. The conditions under which Ireland, India, and the self-governing colonies are now living, and their more or less outspoken hopes and ambitions for the future, are so varied, that no comprehensive scheme of organic union is within the range of probability.

The interchange of ideas, however, cannot fail to have good results.

Speaking for Canada, Sir Wilfrid Laurier may not be able, perhaps, to suggest any real improvement in the relations of the Dominion to the Empire, but he can, at all events, let the other colonial representatives understand what may be expected of a country one-half of whose people are hopelessly in the deadening clutches of a tyrannical priesthood and the other half largely under the control of a combination of religious bigots, corrupt politicians, and commercial monopolists. Not that, on the whole, perhaps, Canada is much worse than most other countries, or, indeed, that she approaches some in the extent of her national sins and her individual crimes and debaucheries. But she is young, and is growing rapidly, and her latest escapade with Stock-gambler Cox and his associates in the Grand Trunk Pacific may yet "stagger the world" with its gigantic fraud.

How can one expect the representative of such a country to propose any measure likely to be "for the general advantage of Canada," as the Ottawa authorities say when they grant a charter to a company of corrupt monopolists in violation of Provincial rights?

No; the Empire will never be cemented by the proposals of such men, even if the operation were a possibility. The union must grow up out of the difficulties and needs and dangers of the component parts, and to be permanently successful must be based upon ideas of honesty and justice and toleration that have but a faint echo in the breasts of the present generation.

—:O:—

HISTORY CANNOT REPEAT ITSELF.

But the circumstance we are referring to shows a mighty advance on the conditions accompanying the ancient empires with which it has so often been the practice of historical muddlers to compare Britain and the other modern empires. Similar causes have no doubt led to the growth and disruption of all empires, though it is only trite to say that these causes can never be exactly the same. History cannot repeat itself for the very good reason that each event is the resultant of all preceding causes, and must thus differ in some degree from its predecessors.

The Roman world was but a small section of the eastern hemisphere, and the rest of the world was filled only with barbarians, whose successive inroads menaced the safety of the empire. But to-day every inch of the world's surface is at least as well known as were the Roman lands to the geographers of twenty centuries ago. There are no more unknown lands to discover, and even the Dark Continent has been parcelled out

among the powers that be. These powers may quarrel and fight and be metamorphosed, but they cannot be submerged by barbarian hordes, for the outer barbarians have turned out to be peaceful nations having ancient civilizations, who are much less likely to overrun Christendom than they are to be oppressed and slaughtered by Christian savages.

Why, then, should there be any need for Imperial Unity? Truly, we may say that, if there is any need for it, it is because, with all our talk of education and progress, the Western world is still filled with ignorant and superstitious and bellicose savages. The "Yellow Peril" cry is but the watchword of a jingo class, who think it may serve their purpose to distract the attention of the working classes from their own interests. There may be, in Yankeeland, in France and Germany and Russia, the remnants of bygone periods of bitter strife and hatred, which may be quickly fanned into a fierce flame by designing and unscrupulous politicians and money-lenders, but no one outside of an asylum imagines that the common people can hope to gain either wealth or happiness by slaughtering their fellow men.

—:O:—

THE ONLY DANGER AND THE ONLY REAL SAFEGUARD.

If anything at all is clear it is, that in our day the only danger to the peace of the world and to the stability of the British Empire and of the other States now existing arises from the greed of the plutocrats and the State-supported monopolists, aided by a self-seeking, bigoted and tyrannical priesthood. It is true that these were also the main causes of the failure of the Roman people; but in our day there are new factors in existence that totally change the aspect of things.

We have a printing-press and we have public education. It is little more than half a century ago that the former became anything like free and a still shorter period since the latter became compulsory. The press is still "cribbed, cabined and confined" by post-office bigots and their sycophantic assistants at both Ottawa and Washington, but these skids on the wheels cannot stop the forward rush of the car of progress. The best evidence of the immense strides that are being made is to be seen in the vast mass of literature that is being put on the market to-day in every conceivable branch of science and nescience, and which apparently is being greedily read by thinking people.

As we have often said, the first thinking of ignorant and untrained people is likely to be erratic and obscure and presumptuous, and truly

the New Thought of our day is only excelled in these qualities by the Old Theology of every age.

But, side by side with this New Thought and the perennial theology there is a steady and solid advance being made in the popularization of real science—real knowledge; and the alleged analogy between the events of to-day and those of twenty centuries ago ceases to have any validity. Certainly the land and the wealth and the political power of the country are being seized by the unscrupulous money-kings, and the “submerged” section of society is rapidly increasing in numbers and degradation; but there must be a day of reckoning soon, and the ballot-box in the hands of intelligent electors will be found as effective if not as death-dealing a weapon as Old Brown Bess.

The day is rapidly advancing when it will be impossible for an individual or even for an interested class of jingoes to provoke a war between nations, and even the Emperor Bill might find he had to face a civil war if he provoked an unjust war against another power. We by no means imagine we can see the end of international strife and war, of heroism and patriotism and self-sacrifice; but with increasing knowledge and intelligence there must be a constant decrease in the possibilities of ferocious and bloody wars.

In our view, then, the real danger to the Empire and to the peace of the world arises from the prejudices and superstitions of the ignorant masses, which furnish an everlasting mine of wealth to the aristocrat, the politician, and the priest. If the Imperial Conference of Premiers can do anything to facilitate the interchange of literature between the colonies and the mother country, as well as the rapid conveyance of travellers, they will do more to cement the bonds of empire and to preserve international peace than any scheme of political agreement that could be devised.

—:o:—

RELIGIOUS REVIVALISM.

The history of “revivals” in religion is as old as the history of religion itself, and this fact should lead us to consider the true value, not only of these revivals, but also of the religious systems the ebbing and flowing of whose tides lead to the demand for the revivals.

Every new form of religion that is adopted is in the main an attempt either to go back from what are termed present-day corruptions to the primitive or “pure” form of the religion, or to adopt some new modification of its creed, sometimes if not often of a less irrational character.

Thus, as we see to-day, the New Theology is an attempt so to vary the interpretation of Biblical supernaturalism as to meet the facts of science. The Plymouth Brethren and the Quakers endeavored to take us back to the imagined original "purity" of the Christian faith, overgrown with Popish and Episcopal ecclesiasticism; while the Presbyterians, the Baptists, the Primitive Methodists, etc., all imagine they are reviving the rites, ceremonies, or organization of a faith the only records of which are to be found in the Gospel traditions. Since Christianity became an established faith, there has been an almost constant succession of these revivals, commonly called heresies by the orthodox.

Even in the earliest Christian days, if we may believe Saint Paul himself, the church had become in some places so corrupt and debauched as to incur his vigorous condemnation and to call for a revival of "pure religion and undefiled."

Since the days of the Crusades, when at the cost of millions of lives the religious fervor of Europe was roused to redeem the Holy Land—a land full of poverty and disease, squalor and filth—from the sacrilegious hands of the "infidel Turks,"—who, after all, believed in pretty much the same set of gods, angels, patriarchs, etc., as did the Jews and the Christians,—corruption, heresy, revival and reform have followed each other time and again in rapid succession; and still the world rolls on with its monotonous tale of vice and crime unaffected for good by any of the creeds or dogmas of the church.

—:o:—

THE PHILOSOPHY OF THE RELIGIOUS REVIVAL.

What, then, are we to make of the philosophy of the Religious Revival? Why should a revival in religion be necessary if religion is the great moral force it is said to be? Is the excitement which accompanies the preaching of the evangelist, and which is the mainspring of what are said to be the good effects of a revival—is this excitement a moral force and does it produce any lasting good? These are questions which should be squarely considered and answered before we permit the religious revivalist to assume—as he usually does—that his work is one specially adapted to bring back a straying people to the paths of virtue and righteousness.

Besides the revivals—or heresies—under Huss, Luther, Calvin, Wesley and Whitefield, etc., and the more recent examples under Moody and Sankey, Spurgeon, Torrey and Alexander, Jones and Small, and others, who usually "hunt in couples," there have been innumerable revivals

of a more or less grotesque character, such as those of the Shakers and Quakers, the Tunkards and Dunkards, the Campbellites and Dowieites, the Salvationists and Flying Rollers, the Koreshans and Theosophists, and other sects innumerable.

It is a noticeable feature of all these religious movements that they have their origin in and are constantly accompanied by a state of mental excitement that very closely approaches lunacy ; and that all of their leaders claim the possession of "divine" or superhuman knowledge or to be obeying god's will, and assert that if their orders are obeyed the world will be "saved." The combined childishness, presumption, and hypocrisy of the revivalist is only equalled by the credulity of his dupes, who fill his pockets and thus save him if they do not save themselves.

Now, it is evident that there must be something wrong with a religion which needs so many renewals and so much enthusiasm to keep it alive and to make it acceptable to the people. One would think that, if the adherence of the people were desired to a new truth, calm consideration would be the first and most essential condition. But with religious "truths" this is not so. Brain-storm and semi-lunacy are the conditions the production of which is the first object of the revivalist ; for he knows that, without these aids, not only would his big congregations disappear, but his converts would lack the courage needful for an open profession of religion. We strongly suspect that all movements which need great excitement for their propagandism are lacking in the essential elements of verifiable truth.

—:o:—

ARE CHRISTIANS ASHAMED OF THEIR RELIGION ?

This brings us to one of the most remarkable features of the Christian religious world. The Mahomedan has no scruples about kneeling down in a public place to say his prayers when the appointed hour arrives, but a Christian, unless he be unusually enthusiastic or is a Salvation army officer going through his regular drill to earn his wages, always exhibits a certain amount of shamefacedness when speaking of his religion. For most business men and workmen religion is something to be reserved for Sunday and the church, for the women and children ; it has nothing to do with business ethics.

Why should there be any secrecy about religion ? If it is true that an eternity of bliss or torment awaits us, depending upon our acceptance or rejection of the Christian's savior, surely it would be a matter of the most supreme importance at every moment of our lives. Yet with even

the most earnest Christians it never has more than a secondary consideration. When Torrey received a divine call to rescue the sinful souls at Ottawa, like Jonah he at first refused to answer the call ; and it was only when his mercenary demands in regard to the hymn-books had been complied with that he agreed to fulfil his engagement. " Money talks " with evangelists just as it does with the ordinary preachers, politicians, stock-brokers and other gamblers and business men.

There seems to be only one possible explanation of this peculiarity, and that is, that with the bulk of the people religion is little more than a matter of tradition and custom—something which they think may be a source of comfort, if not of utility, in times of distress and disaster, but which it is better to entirely disregard in the ordinary affairs of life. " Business is business " in the fish-market as it is in Parliament ; and in the one religion is felt to be as much out of place as statesmanship is in the other. In the ordinary affairs of life Christians are just like the little boy who objected to praying for God's protection by day as well as by night, for, said he, " I can look after myself in the daylight."

Christians themselves naturally feel that it is only fair to treat with suspicion a man who attempts to mix religion and trade, and probably Torrey, by his greed at Ottawa, did more harm to his business than he could have done by any open misconduct. It is not wonderful, then, that religion becomes neglected in a busy world, which finds itself able to achieve justice and happiness at least as well without religious help as with it ; that religion thus becomes neglected ; and that the efforts of a set of professional excitement-producers are needed to prevent religion from dying a natural death.

—:O:—

WHAT USEFUL RESULTS HAVE REVIVALS HAD ?

Now, the question arises, What good effect is produced by these religious revivals ? And we might ask, first of all, What good effect can be placed to the credit of religion itself ? As we have already mentioned, the New Testament itself shows that in its earliest years the Christian faith failed to produce virtue among its converts ; and, broadly speaking, many centuries of Christian teaching and practice were accompanied by the most corrupt and vicious and brutal conditions of human society, which have continued with little amelioration down to our own time. Leaving such historical considerations on one side, however, let us look at the course of events in our own day.

Notwithstanding the many " religious awakenings " which there have

been during the past century, and the enormous sums of money which have been expended upon building churches and religious seminaries, upon home and foreign missionary work, and upon religious literature, especially upon the spread of the Bible, it is universally conceded that there is at the present time at least as much need as there ever was of a religious revival—or, at all events, of an improvement in morality.

Only a week or two ago a minister in Wales deplored the fact that, though the tremendous excitement attending the recent Roberts revival has only just subsided, the people there are quite as bad as they were before the revival; which means, of course, that they are ceasing to attend the churches. The only tangible effects remaining appear to be—a very few additions to church membership, a few suicides, a few illegitimate births, and a few inmates added to the lunatic asylums. These are the almost universal accompaniments of every religious revival, and, added to the other fact, that revivals are said to be as much needed to-day as at any previous time, show conclusively that religion is not in any sense a moral force.

Religious revivals, indeed, instead of producing virtue, honesty, and justice, seldom have any other effect than that of intensifying religious bigotry and egotism, loosening the customary restraints upon vice, exciting to the breaking-point the emotions of the weak-minded and superstitious, and filling the purses of the gentlemen who conduct them.

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ECCLESIASTICISM TRIUMPHANT IN QUEBEC.

The idea put forward by some of our more optimistic Freethinkers in Montreal, that religious tolerance has made great headway there, must have received some slight shock when Archbishop Bruchesi rapped the knuckles of the directors of the Theatre des Nouveantes early this month. In future, we are told, all plays presented at the Theatre des Nouveantes will be submitted to a committee appointed to act as censors. The plays will have to be within the limits of the laws of morals and good art, as understood by this committee, which will be under ecclesiastical direction. The management of the theatre apologized for their act of rebellion in offering "La Rafale" for one performance after the interdiction had been placed upon the play and the theatre on Sunday. The directors of the theatre also extended to Archbishop Bruchesi sentiments of loyalty to the church and future mandaments of the episcopal authorities. This action is due to the interdiction of the Archbishop placed on the theatre. "The laws of morals and good art,

as understood " by the church, is a mild way of saying that, in future, a play that reflects on the Romish priesthood in any way will be summarily squelched by the committee. The people of Quebec have thus to take what the priests allow them in the way both of literature and of art. A bright look-out for " toleration," this.

—:o:—

CATHOLIC PRESUMPTION IN MALTA.

They have clocks and watches in Malta, we suppose, and guess the time for dinner as closely as people in less immobile lands. But they evidently have not much conception of the passage of time in other directions. They are mostly Catholics, and intellectually and religiously appear to be on a level with the Catholics of Spain, Italy and France of a century or two ago. Theirs is the only true religion—which religion isn't?—and no other religion must be practised—at all events, in public—under the same sky as they look upon. And when Lord Elgin, Colonial Secretary (having had his attention drawn to the hullabaloo raised by the Maltese Catholics because some Protestants had dared to worship their God in the little island in which they lived), notified the Governor that the " Royal Instructions " upon which the Catholics based their claims would be modified so as to permit religious equality in the island in future, a chorus of protests came from Archbishop, Canons, and laymen against the cruel oppression. The disgruntled Catholics will no doubt soon find out that it is better for them to mind their own business and let others pray and preach as they will, but in the meantime their petty presumption exhibits the true spirit of Christian sectarianism, the object of which must necessarily be to wipe out everything that conflicts with the religion they profess. There can be no lasting compromise with Catholics, in any case.

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AFTER FORTY DAYS.

—:O:—
BY MAD MURDOCK.

THEY are over now, and we are free to sin again for a season. On Easter Sunday, 1907 years ago or thereabout, the son-of-a-carpenter, and son-of-a-ghost—Jesus, who was called Christ, arose from the dead. The story is absolutely true, for it has been printed in a book. There are four stories told of the event by four writers, who were not on hand as eye-witnesses, and who therefore can be trusted to be in possession of all the facts. They differ as to the details, but agree on the main point—that he arose from the dead after being in the grave three days, “that the Scriptures might be fulfilled.” A queer reason for such an unusual proceeding. But not more strange than that a god should play that he was dead so that poor humans should marvel at his ability and so “believe.” Well, Easter is an old custom now, and whether it was started in A.D. 1 or was practised as the festival of spring is scarcely worth discussing here. Certain it is that the spirit in which it is observed in this twentieth century is not in keeping with the “man of sorrows,” or with his celebrated fast with the devil for his doctor of divinity. We have no quarrel with Jesus, as, while we know little about him, there is in that little nothing that should make us shrink from him as a pest. In his raising of the dead—including himself—and healing the dumb, blind, and crippled, walking on the sea, feeding thousands with stuff that would not feed a score, he was no worse than a spiritualist, hypnotist, or Christian Scientist of to-day, but we don’t believe that he raised himself up after being buried a matter of thirty-six hours or so. The slovenly way the whole story is shovelled together is illustrated by the three days and three nights claim (Matt. 12: 40), which, on the basis of being buried Friday evening, and rising on Sunday before daylight, makes but two nights and one day at the most. This egg feast and Paris hat dream that we have just seen closed is a curious event in more ways than one. The anniversary of the birth of the Lamb of God is fixed on as Dec. 25th, but the anniversary of his death and resurrection may be any date from somewhere in March to somewhere near the end of April. It depends on the moon, not—on the Savior. The 29th March, 1907, was the anniversary of his crucifixion; next year March 29th will come and we won’t be ready till the moon is. It is not a question of when Jesus killed himself to keep his father from killing those who killed him—is that clear?—it is a question of the attitude of the moon to us here. How many laughs has the old moon had at us since first he looked down on our forbears and, so looking, caused us to look up with the first glimmer of wonder, and so by moonography got his face printed on ours? What

grand chances for the old moon to laugh at the crowning work of creation! There are those who say that the likeness ("In his own image") is mental rather than physical, and it seems probable. Here is a god that knows all things from before the beginning, and no sooner does he make man than he finds that he has made a mistake; the model looks all right, but there is a screw loose somewhere, and the model is consigned to the junk heap. At the last he gets sorry again, and decides to save eight heads of the whole crop, out of which he hopes to get a new variety.

After some twenty-five or thirty centuries cropping the new variety he finds it so run to straw, chaff, and smut that he loses what little patience he had and decides that the whole crop should be burned. So to save the crop from his own wrath he decides to give his only begotten son to the pains of hell, instead. Now this son—not made but begotten, who had been designed long before he was begotten, and had been a partner long before he was designed—took to the idea at once and begot himself on the spot, went into training as a poor man, and took to showing signs and wonders "for his own glory." He began on "his own peculiar people," but though he tried to save them, and was an all-powerful god, he had to throw up the job, and took occasion to offer his services to the Gentiles, with what success we have the opportunity to observe

IN HIS OWN IMAGE.

That is a synopsis of his work up to the present, as related in Holy Writ; now for the product. These humans endowed with souls, how do they show the traits of their inventor? At every move they seem to prove that they were made by a supreme blunderer. They pretend to believe all the main facts as alleged by their D.D.s to have taken place. It is looked upon by the bulk of them as an evidence of mental weakness to believe the yarn, fit only for ill-informed women and children, but it is held to be an evidence of mental strength to *pretend* to believe it. Their real gods, which are one yet three, and each of which is necessary to the proper worship and enjoyment of the others, are not known as Jah, Yahveh, Jehovah, Jesus, God, or Ghost, but are revered and sincerely worshipped by their true names:

POWER, PUDDING, AND PRAISE.

When possessed of the first they are filled with the second, and immediately the third is begotten for them of those who also would be filled. The spoken word of the devout who have the first and are filled with the second, is that they believe in the bond of brotherhood, but it is the creed of pretence of which they are not ashamed; their real creed, for which they are willing that the blood of the yokel be shed, is:

THE BROTHERHOOD OF BONDS !

And the brotherhood of bonds is a very tender tie. Mackiefeller may have watered the stock, and—himself and friends are no doubt drawing dividends that were not earned, but—softly ! let us not be too hasty in judging. Mackiefeller is powerful, and while at election time we are permitted to score him, who knows what a fire might be started in gas, or lighting, 'phones, or municipal tenements, and *our* interests might suffer. No, if we would make votes, let us talk against the autocracy of the Tzars and put our names down for money to send Bibles to Basuto land. Yes, and then we will sing :

“Jesa scris tas riz'n tò-da-ay,
 Ha-a-a-a-le-loo oo-ya !
 He has swash't my sins awa-ay,
 Ha-a-a-a-alley-loo-oo-yah !

Among the proofs of his divine origin man has invented many things. Wonderful among them are customs tariffs, and a thing called Political Economy. By means of the latter, the wise ones who have leisure would teach the 'oil-worn why it is their lot.

Say they, “First, Capital is saved up labor,” therefore the possessor of it is supposed to be the one who has labored. Second, Capital may be invested in the production of more capital : in machinery, when the return is interest on the capital invested ; in merchandise, when the return is profit ; in land, when the return is—if sold without using—profit ; if held for years for a rise, interest on the money invested ; if let to others to use, rent ; but the result is more capital, or more saved-up labor.

When the apologist for things as they are so finely distinguishes the different names for what is the same thing, you, if whole and sound in body and mind, will tell him that it is all a lie—that there is little or no saved-up labor, but very much saved-up or cribbed acknowledgment of debt—corralling of the wages of labor. Then will he look on you as one of the dangerous ones—that is, you would be if you had many to agree with you.

“What,” he asks, “could be done without capital?” and before you have time to tell him, comes a tramp who engages to cut his lawn, carry out his ashes, and pull some weeds, for 50 cents, the while that he charges you \$10 for his advice as to how to beat \$100 out of some one else.

After he is done showing you how Capital and Labor are by nature intended to be partners, ask him is he desirous of helping the laboring man to justice—not to charity.

“Yes,” he always advocated that.

Ask him how he can hire others for less than the net value of their labor.

“Well, because labor is plentiful.”

"If Jones, Smith and Brown could not hold millions of acres of farm, mining and timber lands idle, so as to get a raise in price, would labor be as plentiful?"

"Perhaps not, but everybody has the same chance to get these lands as any one else."

"If the law could be so that every one did not have to scramble, fight and scheme to get and hold what others must use, would it not be much better for the general public?"

"How do you mean?"

"Let the title to land be based as the title to a seat in a railway car is based—on personal occupation, and limit occupation to what it is generally supposed a person can use."

"Oh, my God, that would never do! Where would be the incentive to progress, to saving money? Where would the poor man then be able to borrow? Where could labor be hired so that manufacturing could be conducted at a profit? The loan companies would be ruined, and the national credit as well. Then, again, endowments to colleges, hospitals, and libraries would have to be dropped, for the man who works with his hands seldom gives to educational institutions. The very clergy would be left to starve, and foreign missionary work would fail in its noble object. No use telling me that the workers pay the clergy; some of it comes from them in a way, but the bulk of them could not afford to support a really great clergyman. It comes out of the man with a bank account. No, the way to help the poor is to encourage saving so that in time they can draw interest, dividends, or rent. No use talking to me, I have no use for anarchy or any other kind of socialism."

And this creature is the image of master and maker! This thing that would give of the spoils taken from the toiler to save the toiler's soul, but would doom his body to an earthly hell in the interest of the bondholder, is the noblest work of an all-wise God? In a world where there are no "laboring class" beetles and no bond-holding bull-frogs, but all sing together, none among their kind daring to make them afraid, is there token of an all-wise God? Rather, were it possible to imagine it, an all-foolish Devil grins in idiotic malevolence on a madhouse play where pomp and poverty, music and moaning, steam yachts and steam shovels, bishops, book-makers, bunco-steerers, burglars, and beggars, ever whirl in their merry-go-round on their road to—



Philosophy, when superficially studied, excites doubt; when deeply explored, it dispels doubt.—*Bacon*.

THE NEW TEACHING.

BY IDLER.

It was a pleasant afternoon in the end of September as myself and a friend were driving leisurely along a concession road in one of the rich agricultural townships of Western Ontario. We had accomplished the business end of our drive and were now in no hurry, as our next objective point was the evening train at the small village to which we were driving. Our immediate object was to kill as pleasantly as possible the intervening hours.

Suddenly we saw—back a few yards from the road in its little wire fenced yard—"the little red schoolhouse beyond the barn" that the spellbinders used to tell us so much about. Not that the schoolhouse was red—it was really white brick; nor so very small, as it apparently had two storeys and a basement, suggestive of a furnace instead of the box stove which warmed so effectually at least one half our circumference in the old days.

"Let us stop," said my friend, "and visit the education box. I feel a burning desire to know if the kids still learn 'i-t, is,' and 'o-x, cow,' in the same old way as we did."

"What explanation shall we make for so unceremonious a call? Shall we be school inspectors from distant counties, or returned missionaries?" said I.

"No!" said my friend. "To lie successfully one must be economical of all untruths. We will tell the teacher the simple truth, and that if we are allowed to remain in school for an hour we will behave most beautifully." So with the abandon of schoolboys on a holiday we drove our not unwilling horse to a neighboring post and bound him thereto in the most effective manner we could, yet allowing him a large section of the concession road as a glebe to cultivate in our absence. We knocked at the door and heard the voice of a little miss of some seven summers piping out, "Please, teacher, there is somebody at the door," and the door was opened by a kindly faced lady already past the days of girlhood. We explained why we wanted to hear the old lessons again and readily won her sympathy. There had been great changes, we had heard, since the Whitney Government had come into power. The salaries of teachers in rural sections had fallen so low as to be less than that of an unskilled maid of all work, whilst a young gentleman, after years of study, received scarcely half the wage of an Italian, who could not speak English, handling a pick and shovel on a railway construction gang.

The schools had fallen into the hands of young boys and girls, often below the legal age, who had passed the Model School—where they could

not pluck anybody for fear of having to close up the schools for want of teachers. The Whitney Government determined to bring up the standard of the rural school teachers, and make theirs a life worth living. Their first attempt to force the wealthy agriculturist to shell out a little was not very popular. He preferred educating young Chinks or Japs or Hottentots to educating his own children; but, Cobalt pouring in its wealth so far beyond the dreams of the most sanguine, the Government gave sufficiently large grants to enable living salaries to be paid. This was about four or five years previous to our visit.

The Government supplied the schools with text books free, and it had been found that with a better class of teachers few text books were required. The gentlemen who had made easy money in the days of the old Text Book Ring had to turn to fresh fields for graft and cheap piety.

As we seated ourselves the teacher produced a little cube of clay about half an inch thick and an inch in width and depth. Holding this up she asked the class what it was. Of course all knew it was simply a piece of clay. Further questioning showed that that was about the limit of their knowledge, except that it was so common that no one had thought anything about it. "Now," said the lady, putting on a pair of oversleeves, "we will try and find out something for ourselves." The little cube was placed in a platinum dish, and a spirit lamp was lit under it. The children watched the experiment with eager eyes, whilst myself and my friend were deeply interested. Clay to us had been only dirt always, and always would be, and it had never dawned upon us that it too might have a history. The clay gradually became a bright red color, then changed to almost pure white, just like iron or any other metal, then melted just like molten iron, and in this state was poured into a mould, which, when cooled, turned out a little green enamelled figure.

"Clay, then, is made up of the dust of a metal," said the teacher. "You see it can be made red hot and melted just as iron can. The name of the metal is Silicon. But there are other things in this clay," continued the teacher; and taking three little cubes, one of clay, one of lime, and one of marl—the marl having been taken from a neighboring swamp—she placed small pieces of each in a test tube, and after adding a little water, poured a quantity of acid into each. Immediately there was a blustering and a boiling in each tube. When sufficient acid had been added so that all effervescence ceased, it was found that the liquid in the test tube containing the lime had scarcely any sediment. The one containing the marl had a little more, but the one containing the clay had a very considerable amount. This experiment, the teacher explained, proved that there was lime in the clay, and that marl was nearly all lime. Marl beds were originally

large depressions in the clay into which water had soaked from the surrounding clay, carrying with it particles of lime in solution, and gradually filled up these depressions.

"Please, teacher, where did all this clay come from?" said one bright lad.

"We have seen it is made," said the teacher, "of powdered silicon or flint. It must, then, have come from where there are large areas of that rock. This we find far north, so that it has been brought from there. The mills which ground it up, and the carriers which brought it here, were the icebergs which had been forced from the north. As they melted, the streams which flowed from them deposited the clay. Also as these streams always flowed in the lowest grounds, they formed the beds of our present rivers."

"How long did these things take?" asked one of the largest and most intelligent of the girls.

"A very, very long time," said the teacher: "so long that no one has been able to make a decent guess."

We thanked the teacher for a very enjoyable afternoon, and as we drove towards our destination my friend remarked that he never thought mere clay could be made so interesting, "but in this new teaching, what about our clerical friends?"

"A question," said I, "of the effect of environment and the survival of the fittest."

THE DYING CREED.

—:O:—
BY G. W. FOOTE, IN LONDON "FREETHINKER."
—:O:—

CHRISTIANITY has long been like a sack of salt in a stream of water. Gradually the salt is washed out, but the sack itself remains, and the name "Christianity" is still legible on its outside.

A hundred years ago, Thomas Paine was still living, although he was nearing his end, having but three years more to live. He was the hated author of the "infamous" "Age of Reason"; a book which the British authorities tried to suppress, and for publishing which dozens of men and women were condemned to long terms of imprisonment, the heroic Richard Carlile actually spending nine years and seven months in English gaols. Thomas Paine's great book is still a "wicked" one at Birmingham, where the Education Committee of the Town Council cannot allow it to lie upon the bookstall at Town Hall meetings. But it is often praised elsewhere. Only the other day the Rev. R. J. Campbell, of the City Temple, told his hearers that they would find a good deal of what he was

saying to them in "Tom Paine." It is notorious that nearly all Paine's positions are now occupied by the so-called Higher Critics. What it was a crime to publish a hundred years ago is now quite orthodox—outside Birmingham. Christian divines now teach what a century ago was "infamy" in Thomas Paine. Thus does the whirligig of time bring in its revenges.

Nearly all that Thomas Paine said about the Old Testament is endorsed by these Higher Critics. This I have abundantly shown in the careful notes to the Twentieth Century edition of the "Age of Reason." Even the diabolical suggestion that any Old Testament prophecy which was fulfilled was really written after the event is put forward now without the slightest hesitation by Christian scholars like Canon Driver.

A great deal of what Thomas Paine said about the New Testament is also endorsed by very respectable divines. He was called a "filthy beast" for smiling at the story of the miraculous birth of Jesus, and doubting whether a ghost could be the father of a bouncing boy. But even the great Sir Oliver Lodge—the churches' scientific big gun, brought out to thunder against "infidels"—actually tells his Christian friends that they should lose no time in giving Jesus two human parents instead of one, as being less improbable and more decent. Mr. Campbell wound up his old year's labors by calling the story of the Nativity "poetry" and "not history." The discussion on "the Virgin Birth" has been going on for some time in Christian circles, and the "traditional" school is gradually winning all along the line.

Matthew Arnold, thirty years ago, saw that all the Bible miracles were doomed. And he said so. The time was coming, he declared, when educated and intelligent persons would put the Bible miracles side by side with other miracles; and from that moment they would cease to be believed.

That moment has been slowly but surely arriving. We may now say that it has arrived. Bible miracles are being denied by the very clergy. They will soon cease to be taught from pulpits. But they will be taught in Sunday-schools—for the men of God will stuff the children with these pious falsehoods as long as possible.

There was a royal-hearted man of genius amongst Thomas Paine's contemporaries who believed Bible yarns as much as he did, and ridiculed many of them in his bold, bright, inimitable fashion. He was the one great poet of Scotland, and his name was Robert Burns. He flung his glove in the face of "a' the priests that's out o' hell"—where he evidently thought most of them resided. In a poetical address to one of the cloth, he said:

" O Pope, had I thy satire's darts
To gie the rascals their deserts,
I'd rip their rotten, hollow hearts,
An' tell aloud
Their jugglin' hocus-pocus arts
To cheat the crowd."

But he did not confine his lash to the "rascals." He laid it upon their Holy Book. Not directly, so to speak, for that would not have done; but indirectly, so that everybody with brains enough could understand what he meant. Just look at this from "Death and Dr. Hornbrook:"

" Some books are lies frae end to end,
And some great lies were never penn'd,
Ev'n ministers, they hae been kenn'd,
In holy rapture,
A rousing whid, at times, to vend,
And nail't wi' Scripture."

Lying was the trade of these gentry, and their Holy Book had a strong resemblance to themselves. "Some books are lies frae end to end." Burns didn't name one—for he was a sly dog; but any reader of the text cou'd supply the sermon.

It is getting admitted now that the Bible is "lies frae end to end." Only the grave, solemn, designing priests of the Holy Oracle boggle at the word "lies." They prefer to call the falsehoods "legends," "symbols," "allegories," and other soft, delusive names.

How much the more knowing clergy really believe themselves may be gathered from the following letter which appeared in the last number of the *Speaker* in 1906:

"THE BROAD CHURCH CREED.

To the Editor of *The Speaker*.

SIR,— A correspondent recently stated in your columns that he had no idea of what the views of the extreme Broad Church Party are. May I say a word or two to enlighten him?

1. Of course, we reject the crude idea of Inspiration; as it would involve the conception of God being semi-human. To us God is the soul of the universe, transcending Personality, though possibly including it, and the idea of His "revealing" anything is mere anthropomorphism.

2. We regard the Old Testament stories as absolutely unhistorical, but valuable as enshrining truths in parables. We deal with much of the New Testament in the same way, *e.g.*, in the unhistorical Fourth Gospel, the miracle of Cana (which was unknown to the synoptic writers) means simply the change from the Old Dispensation to the New.

3. We reject the Virgin Birth and physical Resurrection of our Lord as unhistorical. By His Divinity we mean that He was, in a unique sense, in touch with the Unseen.

4. By the Trinity (in which we firmly believe) we mean nothing objective.

I should describe the Trinity as three windows created by the Christian consciousness, whereby to gaze at the Divine.

This is, of course, the merest summary of a creed which is bringing many to have faith in, and love to, not the Jesus of history, but the Ideal Christ of Experience.

Yours, etc.,

R. C. FILLINGHAM (Vicar of Hexton).

Hexton Vicarage,

December 17, 1906."

So this is the Broad Church creed. Our readers will see that the salt is all washed out of the sack; that the sack is empty, and has collapsed; and that nothing but the "Christianity" brand upon it is left to tell us what it was.

There is no "inspiration" or "revelation"—there is no objective, that is, no actual "Trinity"—the Old Testament stories are "absolutely unhistorical"; that is, the events they record never happened—all the important stories in the New Testament are of the same character, including the Gospel hero's introduction to the world and exit from it—indeed, the "Jesus of history" is nobody and the "Christ of Experience" is everything. In other words, Christianity is dead, and all that remains is the ghost of it—in the minds of its old professors.

We thank the Rev. R. C. Fillingham for this valuable declaration, which shows that Freethought criticism and propaganda have not been in vain.

THE CLERICAL LIFE.

THE Rev. Henry Austen Adams was born in Cuba and is a brother of Charles Frederick Adams, who was on the Hearst judiciary ticket in the district including Brooklyn this year. Henry was graduated from Trinity College, at Hartford, and was ordained in the Episcopal church. After service in several New England parishes he became assistant to the Rev. Dr. Morgan J. Dix in Trinity church, New York.

He was made an idol of by many of the fashionable women of his flock, Mrs. William Arnold left him an annuity of \$4,000 a year. He married and begat four children.

Suddenly he announced his conversion to the Roman Catholic church, and was sent on a lecture tour under the auspices of the Knights of Columbus. This mission took him to Baltimore and there he met Gertrude Desch.

She was then sixteen yeats old. Adams has said in the book which he wrote, "My Client Versus the People"—which book his brothers bought up and suppressed—that he and Gertrude were "soul mates." He took the girl to his home and installed her as a member of his family. He

complains, in the book cited, that his wife was unreasonably jealous of the purely spiritual relation between himself and the young girl; saying that she "could not understand the ennobling love" of his and her "mystic souls."

Finally he ran away with Gertrude in August, 1902, leaving his wife and children penniless. The elopers wandered to Australia, whence Adams sent the book, "My Client." After much travel he and the girl settled down near Seattle, Wash., in a house which he calls the "Shack o' Dreams."

Thence he has written, under the name of "Vincent Harper." His publishers and the magazine editors never seem to have suspected "Harper's" identity with Adams. They paid him high prices for his work, one editor having sent him \$5,000. The stories, and especially "The Mortgage of the Brain," reveal his identity clearly enough, relating in part Adams's life history, with some plea of justification for his actions. He denounces the state of marriage, and dwells largely on "the mystical thing" which he and his "soul mate" share. "Harper" always refused to give his portraits or biography to his publishers.

Since his departure Mrs. Adams has lived with her children in a little cottage at East Orange, N.J. She has been ill for two years. She refuses to teach the children to hate their father. Her eldest boy is twenty-one. She sent a picture of the small boy, now five years old, to Adams, some time ago, with the inscription, "Will not this little messenger lead you home?" Adams did not reply directly, but he sent an indirect message that "these hysterical communications upset me and interfere with my work."

Gertrude Desch's family have not heard from her since her elopement, except by report. Last year Mrs. Adams and the Desches were informed that Adams and Gertrude had been married in Seattle more than a year previous.

Adams has sued for a divorce from his wife so that he can legally marry Gertrude. Mrs. Adams has brought a cross suit alleging desertion and unfaithfulness.—*Truth Seeker.*

A PRIEST WITH A CONSCIENCE.

The Rev. Father Desaulniers, late parish priest of Stamford, in the county of Nicolet, Quebec, who died a short time ago, left his accumulation of \$40,000 to the people of Stamford. A clause in his will states that, as he had squeezed the money out of the people by taxation, it was only fair that he should return it to them. What the authorities of the Church think of it, we do not know, but we imagine the successor of Mr. Desaulniers will have a good excuse for taxing the people even a little more heavily than did their late pastor. "Feed my sheep!" is reported to have been said by Jesus. "Shear my sheep!" is the motto of the modern preacher.

BOOK NOTICES.

HUNDREDTH CENTURY PHILOSOPHY. By Charles K. Wheeler. Published by James K. Most Co., Boston. Cloth, \$1.00.

A neat little volume, consisting of forty-three chapters, in which the author takes the trouble to prove to his own satisfaction what is already accepted by all scientists, viz., that the cosmos was not made as a watch by a watchmaker, etc., etc.

The author tries to elucidate his work by means of a diagram of a human skull and brain, in which the "field of unconsciousness" is much larger than the "field of consciousness," the latter of which appears to be located about the base of the skull in the region of the medulla oblongata. Accompanying the diagram are two pages of alleged explanatory matter, containing a number of algebraical signs illustrating "ether vibrations" coming into collision with "cerebral agitation," etc., which, while they might be of absorbing interest to a highly scientific mind bent on acquiring the finest shadings of all there is to be known of unconsciousness, subconsciousness, consciousness, self-consciousness, and, finally, cosmic consciousness; they, together with a perusal of the entire work, left me with the feeling that I had eaten a very large, unpalatable meal, and had gotten but very little nourishment from it.

The work is of premature birth; it should have been reserved for the people of the hundredth century, who may, and probably will, be delighted with it.

DESIDERATUM.

A DYING BISHOP'S MESSAGE ON EDUCATION.

—:o:—

WHAT the Catholics really understand by "education" is pretty fully explained in a letter, written during his fatal sickness in preparation for the Lenten season, by the late Bishop Strang, of Fall River, Mass. The Bishop says that "nothing but gross and culpable ignorance and deep-seated prejudice could accuse the Catholic Church of hostility to popular and universal education," and continues:

"With undying tenacity she has proclaimed during nineteen centuries the necessity of an education, the soul of which is the Christian religion, and she will cling to this principle until time shall be no more. She educates the whole child. She develops not only the mind by instruction, but trains the heart by religion. She takes the little child before the mystery of sin has been revealed to the mind; she brings it to the school where the very atmosphere is religious.

"Our national system of education does not provide for such a religious training for the children of Catholic parents, nor is it within its province to do so. The religion of Christ is banished from its schoolroom, and the essential factor of true education is thus wanting. There is no room in our Public Schools for children whose parents want them to receive a Christian education on a doctrinal basis. We do not deny the right of our non-Catholic fellow-citizens to choose them in preference to other schools: we do not condemn these schools for what they teach, but for what they fail to teach.

"A system of education that claims to be non-sectarian leads to paganism, which is another form of sectarianism. A purely non-sectarian school is as impossible as fire without heat. Leading American educators are dissatisfied with the existing system, and have grown alarmed at its failure to properly educate. They have observed in the rising generation an appalling increase of disrespect for authority, desecration of marriage, neglect of home duties, defalcation, fraud, bribery, despair and suicide. They have detected the fatal flaw in our national system, and now mention it as the cause of social evil.

"Will the constitution and the supreme law, which are the fruit of Gospel doctrine, and of an intensely Christian civilization, be safe in the hands of a generation which no longer walks in the light of Christian belief and practice?"

A NEW YORK RABBI ON RELIGIOUS TEACHING IN PUBLIC SCHOOLS.

Dr. Joseph Silverman, the rabbi of the Temple Emanu-El, New York, in a recent sermon on "Separation of Church and State," uttered the following timely and sensible remarks:

"It may be a surprise to many of our patriotic citizens and our legislators to learn that while technically and constitutionally there is a separation of Church and State in this country, there is in fact a decided union between religion and government—a union set up in violation of the spirit and of the letter of the constitution—and that it is approved in many instances by special legislation and supported by money drawn from the treasuries of cities, states and the nation.

"Greatest of all wrongs in this encroachment of the Church upon the State is the attempt, so often made and so successfully made even in this city, to engraft religion upon the public schools. Whatever defence or excuse may be set forth for laws for Sunday observance and for chaplains in Congress and in the army and the navy, there can be no defence for attempting to lead the child in the public schools away from

the religion of its fathers. The public school is the bulwark of the nation, and it, above all, should be free from any act that might instill religious indifference or prejudice.

"To endeavor to instill into the minds of children a religion contrary to that of their parents is well nigh criminal. It is folly to say that Bible reading and prayer in the public school is no violation of the constitution. The Old Testament is the textbook of Judaism; the New Testament is the textbook of Christianity. You cannot read one to the exclusion of the other without becoming partisan. If religious pictures and symbols are permitted according to the will of a committee of the Board of Education, the time may come when an altar and a priest will be installed in every school, and a cross will replace the American flag on top of the building. Let us call a halt before it is too late."

C. M. Ellis,

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A TRIP TO ROME. By Dr. J. B. Wilson, M.D., President National Liberal Party, Associate Delegate to the First International Freethought Congress at Rome, September, 1904. Lexington, Ky. : J. E. Hughes, Publisher. Demy 8vo., 350 pages, cloth bound, \$1.25, post paid.

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TRUE LOYALTY.

THE citizen who is truly loyal to his fellow men will neither advise nor submit to arbitrary measures.—JUNIUS *revised*.

THE TRIAL OF WILLIAM HAYWOOD, THE COLORADO LABOR LEADER.

OVER a year ago, in the middle of the night, in Denver city, three men, Charles Moyer, William Haywood and George Pettibone, officials of the Western Federation of Miners, were dragged from their beds by policemen, put on board a special train, and hurried at top speed five hundred miles to Boise, in the State of Idaho, where they were at once charged with the murder of Governor Steunenberg, of Idaho, on Dec. 30, 1905. The whole proceeding was carried out in violation, not only of all our common notions of justice, but of interstate law, and if the officials of Colorado State had acted justly to themselves and to their fellow citizens they would have demanded—and secured at any cost—the return of the piratically abducted men. But more than twelve months have elapsed, —months that have been spent, apparently, in manufacturing evidence to convict these illegally arrested men,—and now only one of the three men is to be placed on trial, it being understood that his case will practically decide that of each of the others.

The fact that only one man is to be tried in the first instance would seem to point to the conclusion that the evidence so far secured is very weak, for as the charge is one of conspiracy, if the evidence was strong it would certainly be the best policy as well as the only just course to place all the conspirators on trial together.

It will be remembered that the charge against the President and the other officials of the Miners' Federation was based on a confession made by a prisoner named Orchard, who has since denied its truth, alleging that it was obtained from him by the threats and promises of detectives.

It is, of course, impossible for us to know the value of any evidence

that may have come to light, but all the circumstances so far published—the secret and illegal arrest, the long detention of the accused, the lack of any substantial evidence, the recantation of Orchard's extorted confession, and the fact that an immense fund of \$200,000 is deemed necessary to carry on the prosecution—all appear to show that the labor leaders are to be sacrificed, if possible, at the behest of the mine-owners in order to get rid of the best labor organizers and to intimidate the workmen.

We do not question the report that the people of Idaho are in a state of intense excitement. Their State is on trial as well as the three labor leaders, and it will be indelibly disgraced if it allows the smallest injustice to be done to the men who were illegally seized by its officials.

—:O:—

THE TORONTO "GLOBE" ON THE HAYWOOD TRIAL.

The real policy of a newspaper, the true sentiments of the men who control it and who force its editors and writers to blow hot or cold as may best suit their mercenary and soulless interests, can only be understood when some event occurs in which those interests are affected. In the Haywood case we see clearly that it is a fight on the part of the mine-owners to suppress the workers, and on the part of the workers to maintain what they conceive to be their rights. Whether illegal means have been employed by the workers remains yet to be proved, but it is certain that the mine-owners have broken the law in a most outrageous fashion, and are prepared to use any means that money can purchase to destroy the men who oppose them. Under these circumstances, the *Toronto Globe*, in giving an account of the preliminaries to the Haywood trial, does just what might be expected from an organ which, posing as a liberal, impartial, and strictly religious journal, is in reality only the mouthpiece of as corrupt a gang of vulture-like political parasites and monopolists as ever batten on the public treasury of an ignorant and slavish people.

Commencing with the headlines, "Seven Years of Crime and Murder—Remarkable Story Told of a Labor Conspiracy," the *Globe's* article throughout treats the case of the miners as if their guilt had been clearly demonstrated, and makes no reference whatever to the illegal and piratical actions of the mine-owners.

It is all very well to harrow the feelings of its readers by recounting a list of crimes and on the authority of a self-confessed murderer attributing them to the officials of a trade union. Most people have short

memories, and will be swayed in their opinions by the latest judgments of the newspaper they read. They will see nothing at all fanciful in the "horrible story" that the multi-murderer Orchard foiled an attempt of the Miners' Union to destroy a whole train-load of people!

We cannot help expressing our utter detestation of such a prejudiced and lop-sided way of putting a case of this sort before its readers, and our firm conviction that the men who do this are just as murderously criminal in their ideas and intentions as either the miners or their prosecutors may have been.

—:O:—

THE MODERN MOLOCH.

There can be no doubt that the sacrifice of life in the every-day businesses of industry and commerce far exceeds the loss of life entailed by military and naval warfare. Apart from the deaths caused by criminals, the loss of life by preventible accidents, such as those arising from carelessness or neglect or failure through overwork, recent events show conclusively that many accidents on railways and steamships, as well as in factories and during common building operations, can be traced, not only to culpable recklessness, but often to gross fraud on the part of manufacturers. The following timely—if severe—remarks are quoted from the editorial columns of the *Scientific American*, a journal of wide reputation and one seldom if ever led away in its judgments by any but the soundest and most judicial considerations:

"BROKEN RAILS AND RAILROAD ACCIDENTS.

"It is a significant fact that, side by side with the alarming growth in the number of railroad accidents which has been noticeable during the past winter, there has been an increasing frequency in the breakage of the steel rails, upon which, after all, the security of railroad travel immediately depends. There is evidence that not a few of the disasters have been caused directly by these broken rails; and there can be little doubt that many of the unexplained accidents have been due to a similar cause. According to one of our technical contemporaries, an engineer who was present at a recent railroad wreck stated that, within a distance of one mile in the vicinity of the wreck, he counted nineteen broken rails which had been removed from the track during the winter.

"The writer was recently given an opportunity to examine an official report, made to the president of a certain trunk line, on the subject of broken rails; and he was dumbfounded to learn that, during two months of the present winter, there had occurred on this road over 600 cases of broken rails. When we remember that every such break puts the trains in immediate peril of derailment, we are filled with wonderment, not that there are so many, but that there are so few, disastrous accidents.

"Time was when American rails, bought in the open market and rolled to the specifications of the engineers of the railroads, and by them held strictly to these specifications, were equal to any in the world. To-day the rails that are received from the one colossal concern which can furnish them, are of the very poorest quality—a constant and positively fearful menace to every passenger that rides over them.

"The depreciation, rapid depreciation, in the quality of rails is due to the introduction by the makers of cheaper and quicker methods of manufacture.

"These methods have been adopted with a single eye, not to the improvement of quality, but to the increase of profits on the output.

"That the broken rail is a growing peril will be realized, when we state that during the past few years, the rails supplied to the railroads by the concern which has the monopoly of their manufacture, have become so poor in quality, that breakages have gone up several hundred per cent.

"And every broken rail is an invitation to a railroad disaster !

"The blame for the present alarming conditions lies then at the door of the manufacturers. This fact will be fully appreciated, when we have made the American public familiar with certain astounding facts in the recent history of the relations between the railroads and the one concern upon which they are dependent for rails."

This is just on a par with the work of the contractors who sent paper-soled boots to supply the army in a winter campaign. It is a case in which the responsible man should be hunted up and treated like a common murderer or assassin, for that is all he is even if he is a millionaire. And if, as our contemporary hints, the railway managers are controlled by the Steel Corporation, and have knowingly accepted the inferior rails, they should be similarly dealt with.

The Chinese authorities are setting a good example in this direction. There have been many complaints that the contents of telegrams have been divulged, and an order has been issued that offenders in this line should be decapitated or imprisoned. We are not in favor of Draconian laws, but we think that men who knowingly supply inferior materials so as to cause risk to the lives of others are morally, and should be legally, on a level with the secret assassin. The man that knowingly supplies inferior or defective rails to a railway company or imperfectly manufactured armor-plates to a Government is not fit to live in a civilized community, and if we cannot hang him, at least he should be prevented from repeating his nefarious actions. And we look upon it as just to regard the men who derive immense incomes from the firms and corporations that perpetrate these murderous frauds as equally guilty with the actual agents, even though they give libraries to cities and organs to Presbyterian churches.

TRIAL BY JURY.

In last Saturday's *Toronto Mail* our friend the "Flaneur" has one of his occasional flings at the jury system. Certainly, this is not a one-sided matter, and a case often occurs in which it appears that the jury system might be dispensed with to advantage. But, we may reply, is it not a matter of frequent occurrence that the actions and judgments of our judges provoke an exactly similar remark? Shall we do without both judge and jury and go back to trial by fire or by duelling? Or shall we once again resort to the witches' trial by water: tie the hands and feet of the accused and throw him into the river; if he floats, he is guilty and is at once executed; if he sinks and drowns, he is innocent, and is buried decently in the churchyard.

All institutions which mark our present stage of civilization are open to criticism similar to that bestowed upon the jury system, and trial by a single judge or a bench of judges is seldom open to fewer objections.

The decision just rendered by the Privy Council, reversing the judgment of the Dominion Supreme Court in the suits of the City of Toronto against the Toronto Street Railway, forms a case in point. If this decision is just, then most of the Canadian judges who have tried the case have given unjust decisions.

What cannot be denied, we think, is that judges are just as likely to be corrupt and prejudiced as are jurymen, and that, as jurymen have mainly to decide questions of fact, leaving the points of law to the judge, and having the direct evidence of the witnesses to guide them, there is less likelihood of a miscarriage of justice with than without a jury.

Even during recent years there have been many cases in which harsh judges have called down reproaches upon our whole system of criminal jurisprudence, and have led us to the conclusion that, in the main, we are far more likely to attain justice under the jury system than under any other judicial system.

If it errs at all, justice should err on the side of mercy, and mercy is manifestly more possible or probable with a jury than with a judge. If a jury fails sometimes in meting out justice, so does a judge; and if a jury disagrees, this is clearly in favor of the accused. A jury more or less accurately represents the average intelligence and moral standards of the masses, and it is only fair that the actions of an accused person should be judged from such a standpoint rather than from the more technically refined and abstract standpoint of the lawyer. As the masses improve in intelligence and morality, so also will the juries. Possibly

the lawyers and judges will improve also, and it is to be hoped they will, however perfect some people may judge them to be at present.

Judges and lawyers are often men of sound judgment on legal technicalities and judicial authorities, but for common-sense views of right and wrong and the value of evidence we imagine the odds are just about twelve to one in favor of the jury.

—:o:—

GOOD FRIDAY.

The newspapers published on the day following "Good Friday" gave some funny reading in reference to the previous day's doings. One said that "Good Friday was like a Sunday," and then proceeded to describe all sorts of excursions, sporting meetings or congresses, boxing bouts at the Mutual Street Rink, and the road races of the West End Y.M.C.A., with a few lines about the church services and musical performances. Much like Sunday! "The streets had a Sabbath air, and it was only by finding a shop or tavern open here and there that the day could be distinguished from Sunday!" Only! And this ideal day of general enjoyment, when the child could buy its candy or fruit, when the young man could buy an ice-cream for his girl and a cigar for himself, and when even the Y.M.C.A. could hold its road-race—after morning service of course—in honor of the death of their god—this is the day that the Lord's Day Alliance are determined that the people shall be prevented from enjoying on Sundays. Not a particle of evidence that any injury was suffered by society individually or collectively, but just the opposite. And yet, in the sole interest of the preacher, the people's enjoyment must be extinguished and only the churches allowed to be open. Well, we can only repeat old Jeremiah's words: "A wonderful and horrible thing is committed in the land: the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will you do in the end thereof?"

Blessed are those who can possess themselves in patience when they read the stories of the mosquito-like work of the pious humbugs of the Lord's Day Alliance. Certainly, for the time, it would seem that the people support these midget Paul Pry Inquisitors, but when we see the Y.M.C.A. enjoying their running race on Good Friday, and know that every means of recreation available on Sunday is eagerly seized by an over-tired people, we cannot help feeling that a day of reckoning is at hand for the Puritanical frauds who are now bull-dozing our people and Government. The tighter bonds are drawn the sooner they break.

"THE DAY OUR LORD WAS CRUCIFIED."

Another paper told us that "Good Friday was observed in Toronto yesterday in the usual variety of ways, according to the predilections of the citizens and visitors. A great many people took advantage of the cheap holiday railway rates to go out of the city, while a large number of people came to the city from other places. Thousands of residents enjoyed long walks, the weather being peculiarly pleasant for such exercise, and a good many ventured out to the parks, even though Good Friday came two weeks earlier this year than last. Conventions, shows, and other gatherings attracted men from neighboring cities and towns, and with many of these it was a busy day." The paper then almost apologetically added: "The religious aspect of Good Friday was not overlooked!"

Did the reporter think it possible that Christians would forget to keep holiday on "the day their Lord was crucified?" Not much, when it afforded an exceptionally good day's enjoyment, though why they should turn a day of sorrow and fasting into a time of feasting we are at a loss to understand. Is the crucifixion of a god an event to be jolly over?

No, Good Friday's religious aspect was not overlooked, though mighty near it, for most of the churches were converted into music halls for the morning performance, and at St. James's Church there was a "lantern service in the evening illustrating the Passion!" Very religious this! Imagine, if you can, the Agony in the Garden represented by a series of cinematograph pictures! We wonder who was the model. Was it Shearer or Torrey? Lord help our unbelief if we doubt whether such fraudulent exhibitions do any good either to the church itself or to morality, or, indeed, do anything but encourage the grossest superstition. And all these things are done that it may not be forgotten that nineteen centuries ago, on this day or thereabouts according to the whim of the moon, the Christian God was put to death for blasphemy against the God of the Jews.

—:O:—

THE NEW PROPHET OF LONDON CITY TEMPLE.

There has been a good deal of dispute among the religious people lately over the preaching of the Rev. R. J. Campbell, every variety of approval and disapproval being manifested regarding his opinions according to the standing of the disputants on the scale of superstition and bigotry. One writer, Dr. R. Nicoll of the *British Weekly*, devotes nearly seven columns to an attack on Dr. Campbell, which the *Evan-*

gelist and *Christian Work*, of New York, describe as "simply savage." Dr. Nicoll does not give him credit even for being a theologian! So there is some hope for him.

Of course, Dr. Campbell has said nothing wonderful, the really wonderful thing being that he should say what he has said without seeing that he ought to say a great deal more. But this is not uncommon among fairly intelligent preachers, especially where a good salary is a consideration.

The higher critics for many years have uttered similar opinions regarding "inspiration." It is a doctrine regarding which every man's opinion is about as good as his neighbor's—and no better; and for its proper understanding really needs a good square lunatic.

The Rev. J. P. Gerrie, of Toronto, writing on this subject in the *Toronto Globe*, says that "his interpretation of the immanence of God is regarded by many as pure and simple Pantheism, and at the best makes a confusion of immanence and identity. It would seem that there is a misunderstanding here, inasmuch as Mr. Campbell's work and ministry is a recognition not only of the immanence, but also the transcendence of God."

Mr. Gerrie is like most other religious critics—he only makes "confusion worse confounded." What "pure and simple Pantheism" is he may perhaps think he knows, but in our opinion there is no such thing as "pure Pantheism," but, whether pure or not, certainly Pantheism is not any more "simple" than Theism.

Mr. Gerrie objects to the critics' accusation that Mr. Campbell confuses "immanence" and "identity"; and certainly there seems to be something wrong in such a use of these words. It is as if you should confuse a man's piety with his shoelaces. But Mr. Gerrie goes on to explain that Mr. Campbell recognizes god's "immanence" and also his "transcendence." How much more rational is this latter formula than the former? It is just as simple as Pantheism.

Prof. Andrews, of New College, London, in the *British Congregationalist*, thinks that when "the smoke of battle shall have cleared away it will be found that Mr. Campbell has permanently enriched Protestant theology by the re-discovery of a half-forgotten truth of supreme value!" This truth, the Professor says, is "the indwelling Christ," which is the burden of Dr. Campbell's message, "even if given in language that is exaggerated and at times almost grotesque." That is to say, his language is that of an ordinary preacher, not that of a professional hair-splitting theologian; and we can well understand how the old-timers must wince

when they hear their musty old rubbish put into the vernacular. It must sound something like the Biblical stories done into Scotch or street arab Londonese.

But about "the indwelling Christ." Some years ago we re-printed a book "In Christ." It was an Evangelical Church set of sermons. In the whole volume there was not one sentence that to us had any meaning. What meaning are we to attach to "the indwelling Christ?" Is Christ in us or are we in Christ? That is the question. Or is there any Christ, has such a being ever existed, or are we to believe in Tennyson's "Christ that is to be?"

It seems to us that this whole business is exactly on a level with the three-card monte and thimblery fakes. You pay your money, and if you are satisfied with what you get in return for it—why, you are a good Christian.

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ROMAN CATHOLIC TEACHERS IN PUBLIC SCHOOLS.

The following article by a leading Toronto daily paper shows how craftily the subject can be handled in the interests of the church and the politicians :

"QUALIFICATION OF CERTAIN TEACHERS.

"This is the subject matter, according to its title, of a bill introduced a few days ago into the Legislative Assembly by the Minister of Education. Its real object is to provide for some Separate school boards and teachers an equitable way out of the difficulty created by Mr. Justice MacMahon's decision that teachers in Roman Catholic Separate schools must, with a few exceptions, obtain their certificates of qualification as Public school teachers obtain theirs. The exceptions are described in the Separate School Act as 'the persons qualified by law as teachers, either in the Province of Ontario, or, at the time of the passing of the British North America Act, in the Province of Quebec.' According to the construction put upon this description by the Imperial Privy Council, it must now be applicable to only a very few members of the profession,

"The bill now before the Legislature is framed to tide over the difficulty without running the risk of closing the Separate schools for want of teachers. It provides that members of educational and religious communities who have had as much as seven years' experience, whose professional competence has been attested by a Provincial inspector, and who have completed a summer session of professional training to the satisfaction of the Minister of Education, may receive permanent certificates valid in Roman Catholic Separate schools. On similar conditions, *mutatis mutandis*, those who have taught three years may obtain third-class, and those who have taught five may obtain second-class certificates. All other members of religious and educational communities now teaching in Separate schools

are required to comply with the conditions prescribed for Public School teachers in order to obtain certificates of qualification. Candidates for first-class certificates are allowed five years in which to complete their qualification, and candidates for second or third-class certificates are allowed three years.

"This solution of an unexpected and most embarrassing difficulty seems fair to the pupils for whom the schools exist, and not unfair to the teachers who have been at short notice adversely affected by a binding legal decision. If the compromise here presented is enacted into a law, and if there is a *bona fide* effort made to make the most of it in the interest of all concerned, but especially of the children, there seems no reason to doubt that the Separate schools will be improved as the result of the more rigid tests applied beforehand to ascertain the attainments and aptitudes of the teachers."

For years the Catholic hierarchy has been fighting to keep its incompetent teachers in the Separate Public schools, but has finally been ordered by the Privy Council to employ only properly qualified teachers. From the standpoint of the church, of course, all education is waste except religious training, and certificated teachers are totally unnecessary; but this principle has been denounced by the Privy Council as illegal, and the Act introduced by the Government is the result.

Although the church has had several years' notice of the change, it insists that an immediate application of the law would be a hardship, and it is proposed to permit the present system to continue for from three to five years without any change. Such a proposition is a disgraceful one. The most valuable part of the school life of a whole generation of children will be wasted, and possibly advantage will be taken of a forgetful public conscience to continue it even much longer. The Roman Church is cunning enough to take every advantage if suitable opportunity offers, and its political power will make any Government hesitate about acting, unless forced to do so by an outraged public sentiment.

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MRS. CHRISTIAN SCIENCE EDDY AND HER TRUSTEES.

Mark Twain very justly says that it is simply impossible that Mrs. Eddy could have written the book which has made her fortune—aided by the cunning and business ability of a first-class faker—and the document she has issued in reference to her appointment of trustees to handle her estate amply bears out Mark Twain's contention. She says:

"I am well pleased to say that the following members constitute the Board of Trustees who own my personal property:

"(1) Hon. Henry M. Baker, who won a suit at law in Washington,

D.C., for which it is alleged he was paid the highest fee ever before received by a native of New Hampshire.

"(2) Archibald McLellan, editor-in-chief of the Christian Science periodicals, circulating in the five grand divisions of our globe; also in Canada, Australia, etc.

"(3) Josiah E. Fernald, justice of the peace, and president of the National State Capital Bank, Concord, N.H.

"To my aforesaid trustees I have committed the hard earnings of my labor that is known by its fruits—benefitting the human race, and I have so done that I may have more peace and time for spiritual thought and the higher criticism."

It is news to hear that Hon. Baker is alleged to have received a big fee for a certain job, though it is not of vast importance to us, but it is reasoning to know that Canada, if not in one of the "five great divisions of our globe," is still somewhere, and that Australia has not yet sunk into the bottomless pit; that Mrs. Eddy's work has "benefitted the human race" may be doubted; but that she will have more time for "spiritual thought and the Higher Criticism" must be a source of satisfaction to the other Higher Critics. Where in thunder will they all be when she comes out with the results of her critical studies? Will they be "Eddyfied?"

—:o:—

RELIGION, GAMBLING, EMBEZZLEMENT.

We need not pretend that these three form a trinity, but they so often are seen together that one is tempted to say there must be some connection between them. Though we may be unable to say which is cause and which effect, certain it is that criminals and vicious persons are commonly religious, and that common opinion supports the idea that very religious people are fit subjects for suspicion.

One of the latest illustrations comes from New York in the death of Leonidas M. Preston, who committed suicide about a month ago in his apartments at the Hotel Cumberland. N.Y. No need to go into his business and gambling history. After posing as a prospective millionaire, he left a penniless young widow and a card with these sentences written on it;

"I fully realize that I am and have been for some time insane. I have lost my mind, my power to grasp things and my memory. I have lost everything except my faith in God and in His Son, Jesus Christ. I am in His hands in all things. He is my refuge and my strength and He will never forsake me."

Where is the "saving power" of belief in god, etc., in such a case

as this? Here is a man with fair business prospects who takes to gambling, ruins himself, disgraces his friends by turning thief, and ends by committing the vilest and most cowardly offence against a young wife, and who all the time talks about his god being his "refuge and strength" who will never forsake him! Sheer cant and humbug. He is not afraid to "meet his Maker," but all his religion leaves him too cowardly to meet his fellow man! His belief did not prevent him forging bills to pay gambling debts, but it did not force him to pay a few dollars premium on his life policy to protect the wife who trusted him. The sooner such religion is got rid of the better the world will be.

—:O:—

"GREAT IS THE MYSTERY OF GODLINESS."

The Rev. Jere Knode Cook, rector of St. George's Episcopal Church, Hempstead, L.I., is one of the latest to swell the list of clerical miscreants. Cook was a popular man, and preached to a fashionable and wealthy congregation, including some millionaires. A few years ago he married the reigning belle of Hartford, Miss Mollie Clark, who at once became an ardent church worker. He would thus appear to have had every inducement to lead an honorable life.

About a year ago Cook attended at the bedside of a member of his congregation, a Mr. Whaley, who was dying, and solemnly promised to look after the welfare of the dying man's two young daughters, Floretta and Edna, who were each left with a comfortable fortune.

No one but Cook's wife seems to have suspected that anything wrong was going on between the rector and Floretta Whaley, though the verger is said to have overheard in the street a heated conversation between Cook and his wife in which the latter exclaimed, "I cannot bear it. It must stop or it will break my heart!" But Monday, April 29, saw the last of Mr. Cook at Hempstead. On that day he went to New York to officiate at a fashionable wedding, and with the large fee received for this service and a month's salary (drawn in advance—practically stolen) he met Floretta in New York, and both wrote from Jersey City expressing their intention of immediately going to Europe.

Whether Mrs. Cook's heart is broken or not we do not know, but it would be a pity if she were to waste any sentiment upon such a mean, dishonorable, faithless, lecherous scoundrel as Cook has proved himself to be. The best thing she can do will be to get a divorce and try to forget both the villain she married and the "church work" that has not saved her from a terrible experience.

On the Sunday following Cooke's elopement Bishop Burgess, of Long Island, occupied his pulpit, and naturally enough denounced the absent preacher, who had been deposed from the ministry at his own request. It had been suggested that Cook was insane, but the Bishop said that insanity could not be pleaded as an excuse for immorality. Why not? In our view, insanity is the only excuse for being a preacher, except in the case of conscious frauds. The Bishop thought the country had suffered too much from sentimentality, and we agree with him. But he seems to forget that sentimentality is the very essence of religion—at all events, for the faithful believer.

Bishop Burgess then went on to protest against the clergy being denounced on account of the misdeeds of one man, and claimed that the very "horror" which Cook's elopement had produced proved how very uncommon such an event was. The Bishop is altogether too small and provincial in his ideas. Except in the immediate neighbourhood, the horror caused by Cook's offence is entirely in the Bishop's imagination. If he read the newspapers he would know that there are far too many of such cases constantly occurring for people to be horrified when a new church scandal is exposed. The remark most commonly heard is: Well, what do you expect, when a preacher has only to conduct his church services, to dress well, to draw a good salary, and to visit the ladies of his congregation when their husbands are at business?

—:o:—

AN EDUCATIONAL TEST FOR THE FRANCHISE.

In the British Columbia Legislature, Mr. Macdonald, Opposition leader, in supporting the government bill excluding the Hindoos from the franchise, moved an amendment to the electoral law excluding from the franchise all persons who could not read and write. He declared that many of the electors could not read the ballot, and did not know whether it was upside down or not. The motion, however, was negatived.

This, we think, is one of those matters that deserve far more consideration than is given to them. By adopting practically manhood suffrage without restrictions, the government of the country is virtually placed in the hands of the least competent and least responsible sections of the community. There are, of course, difficulties to be encountered in applying any such test, but in a matter that vitally affects the well-being of the country such difficulties should not be allowed to stand in the way of its rational settlement. In our view, persons who are unable or unwilling to acquire the rudiments of knowledge are not fit to be entrusted with any voice in the government of the country.

A PROFOUND WORK ON PHILOSOPHICAL PROBLEMS.

—:O:—

BY B. F. UNDERWOOD, QUINCY, ILL.

—:O:—

In this age of parasitic thought it is refreshing to come across a thinker who has the individuality to think out problems for himself without drawing his ideas mainly from his predecessors or his contemporaries. It is easy to trudge along in paths made by others. It is more difficult and requires more courage to cut our own path in the steep ascent which leads to truth.

This remark is suggested after reading a work on "Philosophical Problems in the Light of Vital Organization" by Dr. Edmund Montgomery, published by G. P. Putnam's Sons,—a treatise containing views reached by the learned author during a long life devoted mostly to biological research and the study of philosophical problems.

Dr. Montgomery has been known for a third of a century as a contributor to the leading scientific and philosophical periodicals published in English and German, and his name to an article is sufficient to insure for it the attention of thinkers, whatever be the theme discussed.

In this latest work from the pen of Dr. Montgomery there is some profound and close reasoning shown in an attempt to prove that what we consciously experience as nature cannot be the mere outcome of atomic mechanics; that the materialistic and mechanical hypotheses are incompetent to account for anything that takes place in nature, whether physical or psychical; that the true Reality does not consist of inert or passive particles of any kind, mechanically energized; that on the contrary, what is consciously revealed as constituting the perceptible world is made up of power-endowed, combining, interacting and interdependent real existents. Materialism, as well as Idealism, are found to be modes of interpretation wholly insufficient to explain or even to describe real nature.

What is the efficient, substantial entity that underlies the fleeting phenomena of consciousness? What abiding matrix is it out of which they issue from latency into actual awareness; that harbors within its extra-conscious recesses the accruing experiences as memorized and systematized knowledge? These weighty philosophical questions the author aims to answer from the standpoint of natural science, and especially from that of vital organization. He finds, in vital organization,

not merely structural aggregation and functional co-operation of a multitude of units, but—stated in scientific terms—“the progressive phyletic elaboration of an individuated whole, by means of constant interaction with the surrounding influences of its environment, whereby it became gradually differentiated into a complex of organs, all of which are essentially interdependent, and whose co-operating functions, in the service of the organic individual as a whole, have grown more and more adequately responsive to the sundry influences affecting it.”

From cover to cover Dr. Montgomery's work bristles with heresies, scientific and philosophic. Not only does it seek to dissipate into thin air all purely idealistic world-constructions, and to expose the shallowness of the materialistic and mechanical modes of interpretation, but it attempts to show how mechanical necessity is overcome in nature, and to disprove the theory of the conservation of energy. The author's purpose is to fuse into unity the ancient dualism of body and mind.

He opposes the unity of the organic individual to all theories which declare it to consist of multitudes of aggregated components, and maintains that all modes of consciousness depend upon specific, vital organization; that the apparent substantial identity of percepts and concepts rests entirely on the constant reintegration of the organic matrix from which they issue. He aims to demonstrate the organic and vital conditions which render possible, contrary to fatalistic and necessitarian views, the free, volitional choice and determination of actions. He endeavors to render obvious also that the nature which we are now directly conscious of and amid which we carry on our life, is a creative result of organic elaboration attained through ages upon ages of interaction of the living being with its physical and social environment.

Especially interesting, suggestive and informing are those chapters of this treatise which aim to prove that some of the fundamental philosophical problems—for example, the latent seat of memory, whence consciousness arises, the maintenance of substantial identity amid change, and the volitional determination of human actions—can find their solution neither through idealistic nor materialistic interpretation, but only by the aid of certain biological facts manifest in vital organization.

The work is for thinkers, and thinkers only, and they will welcome it and read and study its pages with scientific and philosophic interest.



The right of free speech is the priceless gem of the human soul.—
Ingersoll.

CHRISTIAN ACCURACY.

—:O:—

BY G. W. FOOTE, IN LONDON "FREETHINKER."

—:O:—

SOME twenty years ago I wrote an article for the old "Secular Almanac" on "No Faith With Heretics," in which I told the story of how a silly, though vicious, story was perpetrated by the pious Richard Cumberland against Anthony Collins, the author of the famous "Discourse on Free-thinking," who was in a certain sense the father of English Freethought. Collins was a man of exemplary life and manners. The great John Locke, who praised his love of truth and moral courage, made him one of his executors. Yet it was this man of whom the saintly Bishop Berkeley said that he "deserved to be denied the common benefits of air and water"—simply for criticizing the Christian faith in language of the utmost moderation. Collins's principal antagonist was the famous Dr. Bentley, a man of extraordinary learning and also of extraordinary ill manners as a controversialist. A grandson of Bentley was Richard Cumberland, the novelist and play-writer, who was, on the whole, a very estimable man; but, like most other Christians, he had next to no sense of honor where an "infidel" was concerned. Cumberland started the ridiculous slander that Collins sought and obtained Bentley's assistance in adversity. Collins never was in adversity; he was possessed of an ample fortune; and Cumberland's mistake was pointed out to him by Isaac D'Israeli, who told him that the person he meant was *Arthur* Collins, the historical compiler; but, like a good Christian, Cumberland perpetuated the slander, remarking that "it should stand, because it could do no harm to any but to Anthony Collins, whom he considered little short of an Atheist."

When an otherwise excellent man like Richard Cumberland could act in that way, no one need be astonished at the hooliganism of a bitter and malignant creature like Dr. Torrey.

There is, of course, a great difference between Dr. Torrey and the Rev. R. J. Campbell. The latter appears to be a gentleman. But there is something in the very profession of a preacher which militates against exact utterance. Those who discourse from "the coward's castle of the pulpit" in a place where a question would be disorder and criticism is never known, are naturally liable to be loose in their statements. A man must have a positive passion for truth who takes the trouble to be always accurate although he is never liable to be corrected. This is the most charitable explanation of certain slips in Mr. Campbell's new book.

One of the most careless of these slips is the mentioning together (p. 153) of "drunken debauch," "sinful follies," "blank atheism," and "foul

blasphemies." The word "blank," of course, is mere silliness ; it is one of those "question-begging epithets" against which Bentham hurled the shafts of his logic and satire. But for the rest these expressions, in such connection, are specimens of that Chistian charity which is so common, although it has no relation to the virtue which Paul so splendidly eulogized in the thirteenth chapter of the first of Corinthians. Atheism has no more connection with drunkenness or other vices than the New Theology has ; and we have no doubt that Mr. Campbell knows it as well as we do.

Mr. Campbell speaks (p. 174) of "Julian the Apostate." This word is offensive, and is meant to be offensive. Julian abandoned Christianity for Paganism ; Constantine—at least if his conversion was real—abandoned Paganism for Christianity ; and why was one more of an apostate than the other ? We suspect that Mr. Campbell, in this respect, like the baser sort of Christians, uses the word "apostate" to stain the memory of one who gave up Christianity on a principle of conviction.

"Julian the Apostate" is said by Mr. Campbell to have cried, "Thou hast conquered, O Galilean !" Now, on a point like this, the oracle of the City Temple ought to be better informed. Gibbon is an easily accessible author, and Mr. Campbell might find in that great historian's twenty-fourth chapter what the dying Emperor did talk about to the friends and attendants about his couch. The Christian fable that Julian cried, "Thou hast conquered, O Galilean !" was not deemed by Gibbon to be worth mentioning. He dismissed it in one of those footnotes which are the delight and despair of succeeding historians. "The calumnies of Gregory," he wrote, "and the legends of more recent saints, may now be *silently* despised." After the lapse of a century and a quarter, one of the pious legends that Gibbon thought could be *silently* despised is repeated as historical truth by a leading preacher who aims at an ethical reformation of Christian theology ! I believe he is sincere in that aim ; but it is evident that the ethical reformation should be extended farther than he imagines. Accuracy is really a form of veracity. Mr. Campbell should reflect on this, and help to wipe away that reproach which induced Herder to declare that "Christian veracity" deserved to rank with "Punic faith."

In his first chapter (p. 7) Mr. Campbell repeats a long-discredited old story of the French Revolution :

"In France, during the Revolution, the populace turned frantically upon the established faith, tore it to shreds, burlesqued it, and set up the worship of the Goddess of Reason, as they called it, typified by a Parisian harlot."

Every word of this is false. I do not call it a lie, because I think Mr. Campbell is simply repeating what he has read in religious books without

taking the trouble to find out the facts for himself. This is an unpleasant but a common Christian characteristic. It is such a pity to disturb a story that tends to edification!—in other words, to the disgrace of your opponents.

I do not wish to insinuate that Christians are incorrigible. They do learn in time, though the time is often enormous. The Parisian "harlot" used to be "naked," but that circumstance has been dropped of late. The "harlot" still remains, but that is just as true as the "naked."

There was, indeed, a Festival of Reason organized at Nôtre Dame in Paris—with which, however, the French Convention had absolutely nothing to do. Those who organized it were not Atheists. There was no Goddess of Reason in the ceremony. There was a Goddess of Liberty, represented by an actress, whom Carlyle names, but who really cannot be identified. That she was not properly clothed, or that she was a harlot, is an invention of those who found Reason and Liberty equally detestable. Mr. Campbell, who is not exactly a fool, might have recognized the absurdity of this part of the story. Can he believe that any body of Frenchmen ever selected a whore as the central figure of a public ceremony? The thing is too ridiculous for words.

I have only to add that "the French people" never did the other things that Mr. Campbell attributes to them. If he doubts it, let him read Aulard, or let him read the excellent pages on the subject in Mr. J. M. Robertson's "Short History of Freethought."

One of Mr. Campbell's opponents in the "New Theology" agitation is the Rev. F. B. Meyer. This gentleman also is no model of accuracy. Preaching in the Metropolitan Tabernacle on Good Friday, Mr. Meyer expressed his belief in the Divine glory of Jesus Christ, and was thus reported in the *Daily Chronicle*:

"For us, we cannot use of Him the words that Drummond used to Moody when he spoke of him as 'the greatest human' he had ever known. We must speak of him as Charles Lamb did, when he said to friends gathered in his room: 'If Shakespeare or Plato or Goethe were to enter we should all stand up to show them reverence; but if Jesus Christ entered we should fall down to show Him our absolute reverence as God.'"

I hardly know whether to call this slipshod or lying. I have a very poor opinion of Mr. Meyer, and good reasons for it. Still, he may not be a deliberate liar; he may possess a romantic memory—which has been operating, perhaps, under the stress of what Professor James calls "the will to believe."

Ten to one Mr. Meyer has never read Charles Lamb. Had he done so he would have known that Lamb was a sceptic. This could be proved

over and over from his Letters, and especially from those to Thomas Manning. Besides, the fact was notorious to all his friends, and was once the occasion of something like a quarrel between him and his old friend Southey. Probably Mr. Meyer has read something in the pages of a Christian writer, and amplified it for Tabernacle consumption. The kernel of his story may be found in Hazlitt's essay "Of Persons One Would Wish to Have Seen." After a long conversation with a company of friends on such persons, Lamb mentioned Judas Iscariot, and then concluded :

"There is only one other person I can ever think of after this. If Shakespeare was to come into the room, we should all rise up to meet him ; but if that person was to come into it, we should all fall down and try to kiss the hem of his garment."

Meyer's amplification of the original is a good instance of Christian accuracy. Plato and Goethe are worked in for effect ; Jesus Christ is mentioned, although Lamb did not mention him ; trying to kiss the hem of his garment is omitted altogether ; and "to show him our absolute reverence as God" is a purely pious addition.

Lamb's words, in Hazlitt's report, are quite consistent with his Deistic opinions. Trying to kiss the hem of the garment of Jesus is less a sign of reverence than of affection. Many a man has done as much to a sweet-souled woman. Deists have often entertained an extraordinary admiration for Jesus as a man. Mr. Campbell carries this admiration to the point of extravagance, yet he does not regard Jesus "as God" in Mr. Meyer's sense of the words. Neither did Charles Lamb, and Mr. Meyer should be aware of the fact. In any case, he should not put his own words into Charles Lamb's mouth.



A SELF-CONFESSED CHRISTIAN SCOUNDREL.

—:O:—

**Rev. J. E. Roberts, of England, versus a Class of Young Men in
Columbia University.**

—:O:—

BY A. A. BELL, M.D., MADISON, GA.

—:O:—

PREACHER ROBERTS says : "I would say that if I were convinced that the Bible was a myth, and that there was no life hereafter, I would not think it worth while to restrain my lowest and most natural passions."

We sincerely hope he libelled himself on that occasion. We don't like to think of him as being as bad as he describes himself. But if he tells the truth about his own character it is easy to see what he would be at. He reminds us of the title of an old play—"She Would if She Could"—which, as Dr. Johnson said, needs very little explanation. Mr. Roberts

would if he could. He is only restrained by the hope of future reward or the fear of future punishment. Without that restraint he would wallow in sensuality. We venture to remind him, however, that there are other restraints. Human society, without troubling the lords of heaven and hell, will take care that he is kept under some control. His "lowest passions" might suggest an act that would lead to twelve years' penal servitude. Surely it might be "worth while" to practise self-restraint if only to avoid that unpleasant experience. We hope the reverend gentleman's head (letting his heart alone) is equal to this simple calculation.—*London Free Thinker.*

Now hear the young men speak for themselves. The faith of a class of students in the Columbia University, New York City, was put to the test not long ago, according to the newspapers, by the propounding, among others, of the following question :

What difference would the non-existence of God make in our daily life?

Thirteen of the young men said it would not make the least bit of difference in their daily lives if they had not heard of God.

One bright young fellow was candid enough to say, while admitting there was probably such a being in existence, if God did not exist he should *feel a greater responsibility for his acts, and have a greater fear of doing wrong.*

The words of the young men are in great contrast with the emotions and moral make-up of the Rev. J. E. Roberts. I have heard clergymen in my own country say the same things. Surely, their religious education must have been defective. Goodness should not depend on religion, but religion should be nourished by goodness.

Historically atheists are among the best people in the world—men and women. Adam Smith, author of the "Wealth of Nations," said : "Hume, the atheist, was as near perfect as the frailty of human nature would permit." John Stuart Mill was called the Saint Atheist. When a clergyman blurts out, "Blank Atheism," what do intelligent men think of his ability and research ?

Are you in earnest ? Seize this very minute ;
 What you can do, or dream you can, begin it ;
 Boldness has genius, power and magic in it.
 Only engage and then the mind grows heated,
 Begin, and the work will be completed.

—Goethe.

Gratitude is the fairest flower that sheds its perfume in the heart.—*R. G. Ingersoll.*

THE PRESIDENT'S LATEST MISTAKE.

—:O:—

ROOSEVELT has come out in a letter replying to criticism of the "Cook County Moyer-Haywood Conference," in regard to his recent references to officials of the Western Federation of Miners, who are charged with the murder of former Gov. Steunenberg, of Idaho, as "undesirable citizens." The president made his original statements regarding Moyer and Haywood in connection with Harriman, classing them together as representing an "undesirable type of citizenship." The Chicago organization took exception to these references, and addressed to him the communication to which he replies. In the letter addressed to Mr. Roosevelt it was stated that he had no right to make public statements tending to create prejudice against men on trial for their lives. In his reply, Roosevelt defends his right to make these references, declaring that his intention was not to influence the suit which has been brought against the men, but merely to express his opinion of men who have done as much "to discredit the labor movement as the worst speculative financiers or the most unscrupulous employers of labor and debauchers of legislatures have done to discredit honest capitalists and fair-dealing business men." He makes a point against the Chicago organization in quoting from the heading of the letter addressed to him, "Death can not, will not and shall not claim our brothers," indicating that the organization is not demanding a fair trial, but announcing in advance that the verdict shall only be one way, and that it will not tolerate any other.

Certainly the Chicago organization is open to criticism for using such an expression, especially in a letter addressed to the president, protesting against his uncalled-for references to the officials of the Western miners while they were on trial for their lives.

The mistake of the Chicago labor leaders, however, is small in comparison with that of the president of the United States, in his general action and attitude in this matter. What other chief executive of a nation ever descended from the duties of his high position to a denunciation of labor leaders confined in prison and on trial for their lives? These men, until proven guilty, are supposed to be innocent. Criticism of their general course during this trial was utterly uncalled for, and in the president of the United States was outrageously improper and unjust. What does Roosevelt know about Moyer and Haywood, of their character and conduct as labor leaders? He has, perhaps, read certain statements in regard to them, but what does he know about the truth or falsity of these statements? Of the charges on which they are being tried many persons besides the miners and other labor unions strongly believe they are inno-

cent. Many who claim to know them personally and the whole story of the troubles in which they were involved declare that they are honest men, and that they are the victims of conspiracy because of their active and energetic efforts in defence of labor.

As to the correctness of these opinions, I know nothing. For the president of the United States to assume such knowledge on mere one-sided reports and to come out in public statements tending to prejudice the public and to increase the chances of conviction of these men, is as palpably wrong as anything that the president of the United States could do. His references to Harriman as an undesirable citizen were based upon statements made at an official examination before the interstate commerce commission, and upon facts concerning the Alton deal as to which there is no dispute whatever. Even a public statement from the president on that matter was uncalled for, undignified and indefensible, even though Harriman had given him personal offense. But the statement in regard to Harriman as a citizen was nothing in comparison with the disparaging statement in regard to Moyer and Haywood and his attempted defence of his previous uncalled-for statements in regard to representatives of wage workers, whose reported expressions and methods he does not like.

The president is a man of unjudicial mind and mercurial temperament, and he seems to be governed more by his impulses than by his judgment in many matters, and his propensity for making mistakes, in his eagerness and anxiety to keep before the public in one way or another all the time, seems to be increasing.

B. F. UNDERWOOD.

"BIBLE READINGS" IN SCHOOL.

—:O:—
NEW YORK "TRUTH SEEKER."
—:O:—

SECRETARY Reichwald of the American Secular Union addressed letters to the members of the Illinois legislature requesting them to vote against the bill presented by the so-called Women's "Educational Union" for the adoption of a work entitled "Readings from the Bible" as a text book in the public schools of the state. He has received from Representative Oliver Sollitt of the Third District, a persistent worker for the Bible in schools, the following impudent reply :

House of Representatives, February 20, 1907.

American Secular Union and Freethought Federation, E. C. Reichwald, Cor. Sec'y.—Dear Sir : I have your letter of recent date, and in reply

would say that I grieve that there are those people in this world who are deprived of the uplifting influence of the belief in Christian morality.

That there are enough to form a "Federation" I greatly doubt. I am, very truly yours,

OLIVER SOLLITT.

Following is Secretary Reichwald's rejoinder :

Chicago, March 8, 1907.

Mr. Oliver Sollitt, Springfield, Ill.—Dear Sir: Your letter in reply to our protest is received, and I cannot see why you should be grieved "that there are those people in the world who are deprived of the uplifting belief in Christian morality." In the first place, I would ask you, What is "Christian morality?"

Morality, in my estimation, is something entirely distinct from religion. It is the right action of human beings to each other. This being an undeniable fact, morality is the same for all countries, all men, all climes, and for all time, independent of any particular religious superstition whatever, either Jewish, Christian, Mohammedan, or Mormon. I know that Christianity, with its intolerant egotism, condemns everything as immoral that does not agree with and defer to its oriental superstition, which places above all morality a blind and uncritical belief in the killing of the third part of God for thirty-six hours to gain a pardon for any and all crimes that may have been committed. Or, as the majority of the churches have it, as a condition of membership, that every one who believed in Christ will be pardoned, justified and saved through that faith alone and not through any personal merit. Is this what you call the uplifting belief in Christian morality? In my estimation it leads to the worst kind of immorality, as the statistics of our jails fully prove as shown in the accompanying leaflets, which I trust you will read, think, and reason over, as I find it is mostly uncritical thoughtlessness that makes the ordinary Christian imagine there is no morality outside of the Christian superstition, which was forced into him before he had reached the years of maturity and logical discretion.

You say: "That there are enough to form a Federation, I greatly doubt." In this you are mistaken: there are enough to form a Federation and a large one too, but, owing to the intolerance of "Christian morality," which does not and will not follow the "Golden Rule," the members in all the small towns are forced to keep quiet or be instantly boycotted in their business relations and their means of livelihood destroyed. So much for "Christian morality" and the forbearance to those who imitate their "Master" who said: "Shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." This abominable intolerance is inculcated in what you call "Christian morality," and we protest that it should not be forced upon our children by a clearly unconstitutional legislative measure.

Yours respectfully,

E. C. REICHWALD,

Sec'y. A. S. U. and F. F.

GLASGOW AND MUNICIPAL OWNERSHIP.

—:O:—
 BY DAY ALLEN WILLEY, IN "SCIENTIFIC AMERICAN."
 —:O:—

THE city of Glasgow is the most notable community in the world from the standpoint of municipal ownership, owing to the various enterprises in which it engages, from housing its people to providing them with transportation. The operation of its street railway system through municipal control was one of the first ventures of this kind, being inaugurated in 1889, when animal power was utilized entirely for hauling the street cars. At that time but three communities in Great Britain operated their street car systems. In 1904, however, no less than fifty communities controlled these utilities, the majority of them adopting the municipal ownership idea on account of the success which attended the experiment in Glasgow. The street railway system in this city serves a population of about 1,000,000 in Glasgow and its suburbs. At the present time it comprises 169 miles of surface track and a double-track subway, which is about $6\frac{1}{2}$ miles in length. All of the surface lines are operated by electric motors, the cars being propelled by the overhead trolley system so familiar in the United States. The cars, which are also constructed and equipped at plants owned and operated by the municipality, are of two kinds, one having seats on top to accommodate passengers who may desire to ride outside. These are known as "double deckers," and will seat about forty people, the cars provided with seating capacity inside only accommodating but twenty-five. As in other cities in Great Britain and on the Continent, a car is considered full when all the seats available are occupied, and no more passengers are allowed to enter, in contrast to the American system of crowding people into the cars until all the available standing room is occupied.

To furnish adequate service in the city and suburbs about 800 cars are provided, each equipped with a series of motors developing about 50 horsepower on the average. Although the number of cars is small considering the extent of the traffic, the service is such that there is little cause for complaint as to the frequency of the trips or the speed maintained. Yet during the year ending June 1, over 208,000,000 passengers were carried, an increase of nearly 100,000,000 since 1899—illustrating how the traffic has expanded in less than ten years on account of the facilities afforded for cheap trips. This is indicated by the number of persons who have been carried during the year at the different rates of fare charged. No less than $29\frac{1}{2}$ per cent. paid an average of but one cent in American money, while 60 per cent. paid an average of two cents a ride, and only 7 per cent.

three cents a ride. Actually less than one per cent. of the total number of fares collected averaged five cents, the usual rate on street railways in American cities.

The Glasgow street-car system has not only been noted for the low rates of fare charged, but for the remarkable success it has attained from a financial point of view. To show how the venture pays the city, a few statistics of the receipts and expenses may be given. During the year ending June 1—the last complete year reported—the total income amounted to \$4,100,000 in American money. After deducting the operating expenses amounting to \$2,280,000, a balance was left of \$1,820,000. Out of this, \$300,000 was appropriated for taxes and interest, and \$850,000 for estimated depreciation of property and maintenance of way and rolling stock. From the balance, \$175,000 went to what is known as the “fund of common good.” After deducting all of these payments there was placed to the credit of the general reserve fund about \$200,000. Contrasting these items with the amounts allowed for depreciation and other expenses in connection with the operation of American street-railways, it is apparent that the Glasgow corporation pursues a very generous policy as to renewals and betterment, but the fund of common good is being accumulated in connection with the sinking fund, and this now amounts to such a sum that the entire indebtedness incurred in purchasing, rebuilding, and equipping the railway system has been reduced to \$8,500,000. As there are no dividends to be paid, the portion of the surplus available for such payment is practically included in the sinking fund provided for the liquidation of all indebtedness. It may be added that the sums appropriated for maintenance and depreciation represent no less than 6 per cent. of the total capital invested.

Not only the city itself, but the principal highways leading into it are served by the electric railway system, the corporation securing permission to lay its tracks on the suburban roads from the local authorities. In return for this privilege it guarantees to keep a certain portion of the highway properly paved and in good condition. While the overhead trolley system, as already stated, is used entirely on the surface, the poles are of an ornamental pattern and the overhead construction is very different from the unsightly work so often seen in American cities. Soon after the municipal authorities took control of the street railway system, it was decided to discontinue the use of the cars for advertising purposes. This meant an annual loss of about \$50,000, but the improvement in the appearance of the cars has compensated for it at least in part. The total number of employees is about 3,200. It is an interesting fact that since the city assumed control of the service it has reduced the time of working

hours from twelve hours out of twenty-four to an average of nine hours per day, the average wages of motormen and conductors being \$1.16 in American money.

From the main power station during the last year a total of 26,340,000 kilowatt-hours were generated, of which about 1,000,000 were utilized at the station itself. The percentage of current lost in transmission and conversion was about 11 per cent., the current supplied for operating street railway motors aggregating about 20,000,000 kilowatt-hours, the average cost per hour for electricity after allowing for loss, taxes, insurance, and depreciation of the equipment was about 2.1 cents per kilowatt-hour. This estimate is based on a charge of one-fifth of a cent per hour for fuel, the coal averaging about \$1.75 per ton in American money. In addition to supplying the street railway service the corporation sold electricity for industrial and other purposes at a price averaging three cents per kilowatt-hour, indicating the profit which it obtained from the disposal of the current in this way.

The success attending the operation of the system has caused the Glasgow corporation to plan several extensions to the present system. It has obtained authority to construct lines within the city and suburbs which will aggregate 27 miles and will be completed in the near future. These extensions have necessitated the enlargement of its plant for manufacturing cars which is even now very extensive. An addition is now under way which will be completed during the present year. It may be added that the municipal car factory is provided with a full equipment of modern power tools both for wood and metal working, and that nearly all parts of the cars are manufactured here as well as assembled and finished. A considerable portion of the power is electric current supplied from the station, many of the tools being driven by individual motors instead of steam power.

The Free Speech League

invites correspondence, co-operation, and membership of all who claim rights and dare maintain them.

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The Free Speech League . . 120 Lexington Avenue, New York City.

THE POLICE DAY ALLIANCE.

AS NARRATED BY "ONE OF THE FINEST."

—:O:—

BY MAD MURDOCK.

—:O:—

I HAD been friendly with him from away back, and had given him one or two good hints as to a deal in real estate that was of profit to him : result, he was also friendly, and finding him down by the water-front on a fine Sunday morning when he was off, he gave me a few hints as to how to "Remember the Sabbath day to keep it holy."

"I'll tell y' how it was—no, don't sit there ; they's a fellow can see us from there, an' he'll not come out av his shell, that is, out wid it, I mane, whin I'm about, an' I'm bound t' pinch him.

"How do I mane? He'll want t' take a turn on th' bay, an' they'll be somethin' t' fix—a bit o' caulkin', or a touch o' paint, or a splice in a rope, —sure to be some dang thing wants fixin',—an' I'll ketch 'im redhanded. No, he wouldn't want t' do thot, not wid me. Why in hell would he want to go there? Sure the gospel is preached a damsite better in Toronty nor iver it was in Port Credit or th' Branch.

"What's me game? Sure, he's a skunk ; he's worse nor a skunk ; worse nor the breath av a naughty-mo-beal. I come down last Sunday an' I sees me fine chap sittin' in his boathouse—they was a knothole in the back—him an' two other chaps, an' they finished two bottles o' White Label, *an' me lookin' at thim*. I strolls round t' th' front an' there they wuz smokin' as nice as y' please an' divil a white label t' be seen.

"'Fine day,' I says.

"'It's a glorious Sabbath mornin',' he says.

"'Ye haven't a cup an' a drop of water,' I says, 'fur I'm as dry as a wooden god in a barrel of ashes,' I says.

"'Sorry,' he says, 'but we didn't think to go out t'day an' so brought nothin' along, but here's a tin cup,' he says, 'an' ye'll find a tap in wan av thim offices.' An' it was no lie I was tellin' him, the dhirty divil !

"Well, there was I, wan agin three, an' no ividence that wud con-vict av I did find liquor on the premises, but I'll fetch him this toime av he makes a move. Why am I afther 'im? Sure, ain't he breakin' th' law be keepin' liquor in th' plaace, an' disicratin' th' Lord's holy day be fixin' up his boats or hirin' thim out? Th' laaw is ixplicit on thim points : av ye buy a sanguish in a rist-toe-rant ye must ate it on th' premises or it's a clear case av difamation an iconoclasticism. Now av thim fellows cud hire out a boat an' lit th' customer ride it out in th' shed, it wud not be a sin, but no wan in his sinses cud take inj'ymment in a boatride that way. So it's disicration av they make a move.

"Oh, it was all the wor-rk av thim holy folks—ye know thim—th' min ca-an't shmoke fur they got the disgestion, an' th' la-adies has no kids an' not much use fur a lookin' glass, an' has lots av th' long green, so they've got t' have their fun be makin' a law what makes holiness ha-ard an' sinnin' aisy.

"This ruction what was started last Sunday was by an old la-ady comin' over on the ferry—no, she wouldn't be doin' no sin be payin' her fare, carries a season pass. Well, she ups wid her 'longnet,' they call it. Oh, one of them dam things wid an ivory handle what la-adies puts up to their face whin the thing they's lookin' at is dirt, same as me an' you.

"Well, she obsarves the shore wid her long-net, an' sure enough she sees a fellow paintin' his boat. Soon's she gits ashore she rings up the station an' they sinds me out t' invistigate.

"Sure enough there was me brave buckoo fixin' up the scratches that his boat got on Saturday.

"'What are ye doin' here?' says I. 'Don't ye know that it's a hay-ne-ous sin?'

"'I'm coverin' a multitude av thim. Come in th' office an' I'll show ye what a wicked worruld it is, and thin ye can arrist me,' he says.

"Well, t' cut it short, in we wint, an' befure we come out he'd put two bottles av Cosgrave's into me, forbye a bit av fourteen-year-old Scotch. I saw that he had t' fix th' boat an' that he was a gintleman what wouldn't abuse th' law. So I tould him not t' do a tap av wur-rk till I'd got round the corner an' I'd go an' ray-poort nothin' doin'.

"But, gee, whin I was goin' up to ray-poort, who does I meet but th' inspictor.

"'Well, was y' over?' says he.

"'Twas a false al-arrum," says I. 'Nobody there but an old gintleman radin' th' history av Jonah, an' washin' some clay off his boat that had stuck to it whin pullin' it out Saturday night, an' if the clay was t' stick there till Monday 't would damage th' boat.'

"'Was that all?' says he; an' I noticed that he stud t' th' aist side av me an' th' wind wuz from th' west.

"'Divil a thing else,' I says.

"'Thin I'll go down-an' make me apologies t' th' ould gent,' he says, 'for takin' him for a transgressor,' he says. Whisht! Av coorse it may luk quare fur a man t' make apologies fur doin' his duty, but it's a mane job to be always jumpin' on somebody fur breakin' some by-law that's numbered four hundred an' fifty-seven t'ousand odd, an' I don't blame th' inspictor, but that wasn't his game. Sometimes I loses me wits, an' that was wan av th' times. There's lots of things better nor cloves, but I'd

put wan in me mouth just 'fore I met him, an' I twigged right off that he wuz thinkin' 'Where there's shmoke there's fire.' Bedad, didn't I hustle? I slips into a drug store an' 'phones the boathouse that the old goat wuz comin' an' not t' be too promiscuous wid his bottle. Well, after a bit Black Braid comes t' th' station lukin' sayrious.

" 'Sargint Bummer,' he says, 'that frind av yours av the boathouse is aither a fool or a first-class liar. If he's sincere he'll not airn his salt wid th' boats. Whin I got there he wuz out on an old boat an' readin' the Epistle av Paul t' th' Pollutions, an' didn't know nothin'. He's aither a dam fool or a deep wan; which div d'ye take him fur?' he says, lukin' at me like cold steel.

" 'Search me,' I says; 'most folks is a good bit o' both,' I says, lukin' straight at him an' never winkin'—I dassent. An' then I says:

" 'Y' haven't a clove about ye? I've got a bad tooth an' ivery time it aches it hurts,' I says; 'I had wan but it's gone.'

" 'No,' he says, lukin' as black as sut, 'I don't have no use fur cloves,' he says, 'y' might git wan frum that guy down at the boathouse.'

" It turned out next day that he wint down an' found me man rad'in' an' he ast him if the sargint had been botherin' him, an' he said he had, but he didn't blame him fur doin' his duty. Thin he plants himself on the bottom av the fresh-painted boat an' claps his hand t' his heart an' says he,

" 'It's faint spells I have along av me disgestion: if I'm not gone in two minutes I'll be all right in half an hour.' T'ink av it, an' some av th' boys behind th' fince waitin' fur a boat! Me boatman, he says:

" 'I'll 'phone fur a doctor an' the ambulance.'

" 'Fur Gawd's sake, don't! I'm often tuk this way, an'—an'—oh dear! I niver died wid it yet. If—if—oh dear!—if y' had a drop av painkiller or somethin' it—might—re—lieve—me.'

" 'I got better nor painkiller; I got spirits o' turpentine; open yer clothes an' I'll rub till th' blood comes.'

" Holy Gee! I'd have give a month's pickin's, besides me pay, to have heerd it.

" Well, we'll have lots more fun whin Archibald—bless his soul! it's in hivin he should be, seein' that the laaw wuz obsarved there—whin he tackles thim as kapes canaries an' the poultry yaards to see that they be no singin' or egg manufacturin' on the Lord's Day; me eggs won't cost me nothin' thin."

Suddenly he started and said, "Let us go," and we ran against a man putting a splice in the painter of a boat.

" Now I've got ye, wur-rkin' on th' Lord's Day! Yer name an' address? though be rights I shud arrist ye. What? frind av yours, Murdock? Oh, I see; only puttin' a knot in it. Will we? Well, I guess yes, eh Murdy? Niver mind th' corkscrew; me jack knife will do th' job."

CANADIAN RATIONAL SUNDAY LEAGUE.

—:0:—

THE formation of this league has been forced upon us by the tyrannical Sunday Laws recently enacted at Ottawa. This legislation was secured by professional agitators in the name of religion, and under sanction of this iniquitous law a religious persecution has commenced. Those who do not agree with the Lord's Day Alliance are to be converted to their views by fines and imprisonment. Like St. Paul before his conversion, who said "and being exceeding mad against them I persecuted them even unto strange cities." How accurately this represents the attitude of the well paid agitators of the Lord's Day Alliance, who travel from one city to another, instituting legal proceedings, taking up collections and stirring up strife !

True religion is honest and never aggressive and leaves everyone free to live his own life as his conscience dictates.

The religion which requires police, fines and imprisonment to support it, that causes strike, hatred and malice, is not the Christian religion.

We are unworthy the names of free men if we submit to these tyrannical laws.

The objects of this League are to secure :

The right to buy and sell refreshments on Sunday, intoxicating liquors excepted.

The right to have popular lectures or similar recreations on Sunday where an admission fee may be charged.

The right to have music in the Parks, to open Museums, Picture Galleries and Reading Rooms on Sunday.

That selling a postage stamp, cigar, tobacco, newspapers or magazines on Sunday shall not be considered a crime, making the vendor liable to a fine or imprisonment.

NOTE.—This clause is not intended to authorize the opening of News or Cigar Stores, but simply to permit Druggists, Hotels, etc. which are always open to incidentally oblige the public if they wish without incurring penalties.

We shall continue the agitation until these objects are obtained, and invite the co-operation of all men and women who love freedom and hate injustice and oppression.

(MAJOR) W. H. ORCHARD, Chairman of Committee.
J. ENOCH THOMPSON, Secretary.

Canadian Rational Sunday League,
133 Bay St., Toronto.

The membership fee is \$1 ; life membership, \$10. Ladies eligible.

IN MEMORIAM : EDWARD BLISS FOOTE.

We have received a handsomely-printed booklet of 64 pages, issued as a memorial to the late Dr. Foote, whose long life of usefulness will keep his name in grateful remembrance by thousands of men and women for many years to come. The booklet contains Mr. Wakeman's address at the funeral, a number of letters from friends, sympathetic resolutions of medical and other societies, many daily newspaper and other press notices, and a series of portraits of Dr. Foote from 1850 down to last year, with a biography from Putnam's "Four Hundred Years of Freethought," and other interesting matter, including portraits of Dr. E. B. Foote, Jr., and H. T. Foote. The booklet is printed for free distribution, and any one desiring a copy may obtain it by addressing E. B. Foote, Jr., 120 Lexington Ave., New York City.

SONNET.

WRITTEN IN DISGUST OF VULGAR SUPERSTITION.

The church bells toll a melancholy round,
 Calling the people to some other prayers,
 Some other gloominess, more dreadful cares,
 More harkening to the sermon's horrid sound.
 Surely the mind of man is closely bound
 In some black spell ; seeing that each one tears
 Himself from fireside joys, and Lydian airs,
 And converse high of those with glory crowned.
 Still, still they toll, and I should feel a damp,—
 A chill as from a tomb, did I not know
 That they are dying like an outburnt lamp ;
 That 'tis their sighing, wailing ere they go
 Into oblivion ;—that fresh flowers will grow,
 And many glories of immortal stamp.

—*John Keats.*

"CREEDS NOT FOR SECULARISTS."

In a 29-page pamphlet Gen. William Birney discusses various phases of the history of religions with the object of showing that Secularists should not indulge in any such luxuries as creeds and dogmas either of morality or religion. That is our position. What seems right and good to-day may have a very different aspect to-morrow, and as we refuse to be bound by the wisdom of our ancestors, so we should refrain from stultifying ourselves by attempting to restrict the mental freedom of our successors. General Birney shows that all the great religions of the world have died out or are dying naturally, and thinks no "perfect creed" can be formulated until "all the visible and invisible revelations of deity shall have been defined." We agree with this also, though it seems rather indefinite and likely to postpone action in the premises until the day after eternity.

But, if we cannot have a settled creed to bind our friends and frighten our enemies, Gen. Birney suggests the following basis for Secular action :
 1. To ascertain diligently all the laws of Nature and faithfully observe

them ; 2. To do one's best to improve one's own character ; and 3. To do all the good possible to one's fellow men. Not even a Christian, we think, could object to subscribe these maxims, whatever he might like to add to them. For it will be seen that they involve a very positive creed : 1. A belief that a study of the laws of Nature is the best guide for mankind ; 2. That happiness can only be achieved by mental, moral, and physical culture ; and 3. That to help others on the same road is the best way to help ourselves. Which might all be condensed, perhaps, into one maxim—Earnestly and honestly follow the teachings of your own reason applied to your real knowledge.

Published by the Truth Seeker Co., New York, price 10c.

THE SABBATARIAN HUMBUG.

Behold yon servitor of God and Mammon,
 Who, binding up his Bible with his Ledger,
 Blends Gospel texts with trading gammon,
 A black-leg saint, a spiritual hedger,
 Who backs his rigid Sabbath, so to speak,
 Against the wicked remnant of the week,
 A saving bet against the sinful bias—
 "Rogue that I am," he whispers to himself,
 "I lie—I cheat—do anything for pelf,
 But who on earth can say I am not pious !"
—Tom Hood.

The question of religion in schools is agitating Colney Hatch Asylum. A clergyman recently visited the asylum, and, speaking to an inmate, incidentally mentioned the education question. The lunatic said : "Have you considered the question? We frequently talk of the subject here." "Oh, yes," responded the cleric, "I think I have the solution of the difficulty." "No, no ! You cannot possibly have one," said the patient ; "whenever anyone discovers the true solution, they bring him here."

"Mamma, are we all made of dust?" "Yes, my son." "I was born in January, wasn't I?" "Yes, my son." "But there ain't any dust in January. The ground is frozen in January, ain't it?" "For Heaven's sake, Johnny, don't ask so many foolish questions." "But I am made of dust, ain't I?" "Yes, of course." "Why don't I get muddy inside when I drink water?" "O Lord, child, do give me a rest."

The following stories are told of the children of a high dignitary of the Wesleyan Church. A little fellow of five had eaten well, if not wisely, of pancakes at the tea-table on Shrove Tuesday, and feeling uncomfortable got down from the table, and, kneeling at his chair, said, "O Lord, if you won't let me burst this time I'll never eat so many pancakes again." Another small delinquent who had been exhorted to ask God to make him a good boy, prayed, "Please, Lord, help me to be good, and if at first you don't succeed, try, try, try again."

LOVE IN THE COUNTING-HOUSE.

"Father, I would like to see you in the library on a matter of business."

"Very well, Viola; come along. Now then, what is it?"

"Father, you are aware that Harry Wilkins has been paying me his attentions the last year?"

"Yes, and I've felt like kicking him! The idea of a Wilkins daring to aspire to the hand of a Grafton!"

"He has asked me to be his wife."

"The scoundrel! Why, I'll"—

"And I've almost promised," she placidly continued.

"What, what! My daughter marry a Wilkins on \$25 a week? Never! Go to your room while I seek out this base adven"—

"Father, I want to talk real business to you," she interrupted. "Have you seen the marriage statistics of London for the last year?"

"No, of course not! The idea of Harry Wilkins skulking around after my"—

"Wait! According to the statistics, this city has 871,240 more females than males. There are 236,890 more marriageable girls than can find husbands, to say nothing of 182,321 widows who are very anxious for a No. 2. The number of young men in London earning over \$15 a week and in the market is only 22,107. There are after these young men exactly 229,000 young women and 150,000 widows. Three out of every five children born are girls. Death removes two young men to one married man or old bachelor."

The old man turned pale and grasped a chair for support. After a pause she continued:

"From June to October over 80,000 marriageable young women visit fashionable watering places, and it is estimated that 31,442 of them catch husbands, thus further reducing the chances of a resident cockney. Father, take this pencil and figure out your Viola's chances of catching another man if she lets Harry Wilkins canter away."

"Great Jimminy!" he gasped, figuring for a moment. "Why, your chances are only one in 21,875,947!"

"Just as I figure it out. What shall I say to him this evening?"

"Say! Say! Why, tell him you'll have him and be mighty glad of the chance! And don't let him draw a long breath before you add that the ceremony can take place right after breakfast to-morrow morning and that I'm to give you a wedding present of \$500 in cash!"—*Tit-Bits*.

"Lest we Forget."—Minister's Wife (to her husband)—"Will you help me to put the drawing-room carpet down to-day, dear? The room is beautifully clean."

Minister (vexatiously)—"Ah well, I suppose I will have to."

Wife—"And don't forget, John, dear, while you are doing it, that you are a minister of the gospel."—*Tit-Bits*.

Municipal Ownership.—Instead of paying local taxes, each rateable inhabitant of Klingenberg, Bavaria, received \$100 as his share of the profits derived from undertakings owned by the district council for the year 1906.

TORREY'S MONTREAL SLANDER.

The Torrey-Alexander Combination has lately visited Montreal, and Mr. Torrey took the opportunity of attacking Norman Murray, the well-known bookseller and Freethinker. Mr. Murray immediately demanded an apology, but Torrey denied the slander, and laughed at a threat of an action at law, asserting that if detained by legal process he would make Murray pay for his financial losses, which would amount to about \$150 a day! Fancy this servant of God pocketing \$150 a day—all for love of Jesus! But legal action was taken, and then Torrey wilted, apologized, and in the end paid the law costs that had been incurred. Then Torrey left for his next quarry, a sadder, wiser, and we hope a more truthful man.

“Pa, what did they mean by a camel getting through the needle's eye?”

“That's only a figure of speech,” explained the man of the family. “The man who was trying to put the thread through the eye of the needle just thought it was a camel, that's all.”

Here is a pretty story of a little girl, aged seven. Her parents told her one evening that on the following day they were moving from London to Scotland, and as she knelt by her bed that night she was heard to say this prayer: “Dear God, make me a good girl, and bless mamma and papa and my sisters and brothers, and take care of us all to-night. And now, dear God, I must say ‘Good-bye’ for a long time. *We are going to Glasgow in the morning.*”

“More bishops, oh! let us have more bishops,” is the cry of the Church of England. The diocese of Essex is not yet formed, yet it is already proposed to cut it into two bishoprics! At the present rate it will soon be impossible to discover a clergyman of the Church of England who is not a bishop.

John Smith—I try to believe the Bible; but I find the story of the ten virgins, five of whom were wise and five foolish, a little perplexing.

Janet Smith—What's the matter with that?

John Smith—Judging from the women I have known, the proportion of foolish ones was altogether too small.

“Brethren,” said a man in meeting, “so many sinners are dying every day I have come to the conclusion that hell is full.” He sat down, when an old deacon in the amen corner raised the hymn, “There's a place reserved for you, brother,—a place reserved for you!”

Was Adam a Poet?—A little girl in Plainfield N.J., whose parents attend the Presbyterian Church, appeared very thoughtful on the way home from morning service on a recent Sunday, when the last hymn had been “Even me, even me.” At last she asked her mother, “Mamma, did Adam write that hymn?” “Why, no, child,” replied her mother. “Why do you ask that?” “Because,” said little innocence, “it says, ‘Eve and me!’”

SECULAR THOUGHT

A Monthly Journal of Rational Criticism in
Politics, Science, and Religion.

J. S. ELLIS, Editor.

NEW SERIES.

C. H. ELLIS, Bus. Mgr.

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THE WAY OF ALL RELIGIONS.

:0:

A DAY will come when the European God of the nineteenth century will be classed with the gods of Olympus and the Nile; when surplices and sacramental plate will be exhibited in the museums; when nurses will relate to children the legends of the Christian mythology as they now tell them fairy tales.—WINWOOD READE.

GOLDWIN SMITH'S CHRISTIANITY AND PHILOSOPHY.

IN the New York *Sun* of May 5th, 1907, Mr. Goldwin Smith has a letter to the editor in which he undertakes to "set himself right" in regard to his published opinions concerning Christianity, Religion and Evolution. Before looking at his latest utterance, it may be well to glance at some of the letters he has previously published on the same subject.

It seems strange that our fellow townsman should go so far afield to air his religious doubts and convictions; but it is possible that, among the multitude of political party "organs" in Canada, he would not find one the editor of which would care to risk the anger of his disgruntled subscribers by opening his columns to such anti-orthodox epistles. And the *Sun*, to its honor be it said, admits also a large number of replies from both religious and Freethought correspondents, in which the questions raised are often discussed from the most radical standpoint.

Goldwin Smith's vacillation, the most noticeable feature of his letters, is but a counterpart of the similar hesitancy observed among some of the old Greek philosophers, afterwards reflected so clearly in Cicero and other Academicians. As Prof. Gomperz, in his "Greek Thinkers," says, speaking of Euripides:

"We must further take into consideration the unrest peculiar to all transition periods. In the mind of Euripides there is, after his pessimism, no more marked feature than his inconsistency, his oscillation be-

tween opposing tendencies of thought. Herein he is a true mirror of an age which was cutting itself adrift from the anchorage of authority and tradition. Just as in the cool grotto on the shore of Salamis, his muse's favorite workshop, he loved to sit and let the sea breeze fan his cheek, in the same way he delighted to suffer each shifting breath of opinion in turn to seize upon and fan his soul. Now he sings a lofty strain in praise of that bold and fearless spirit of inquiry which, as revealed to him in the teaching of Anaxagoras and Diogenes, had stirred his inmost depths; or he descants on the happiness and celebrates the civic virtues of their disciples. Anon, in verses of no less fire, he 'spurns the crooked deceits of those who pry into the heavens'—men whose 'wicked tongue, a stranger to all true wisdom,' denies that which is divine, and claims to know the unknowable.

"It is difficult to pierce through the magic of conflicting utterances to the underlying ground of common thought. But, though difficult, it is not impossible. Euripides continues the ethical reformation of the gods begun by Æschylus. *'If gods do evil, then they are not gods.'* This pithy sentence sums up his divinity. It contains the essence of all the objections and all the accusations which he never wearies of bringing forward against the traditional religion of his countrymen. For there is one point in which he differs entirely from his predecessors—from Sophocles as much as from Æschylus or Pindar. Each one of these was what in English political parlance was termed a 'trimmer.' They were continually endeavoring to pour the new wine into the old bottles. They rewrote the old myths in order to bring them into harmony with their own ethical and religious sentiments. They were at pains to eliminate all that seemed to them objectionable or unworthy of the gods. Euripides, who in general cannot be called *naïve*, follows, in this respect, the simpler and more direct procedure. He is much more faithful to tradition than are his predecessors; and one is sometimes tempted to think that he deliberately avoids diminishing the openings presented to criticism by the popular beliefs. The truth is, that he abandons the task of reconciliation as hopeless. There is too wide a gulf between tradition and his personal convictions."

With such a striking parallel before us, showing the persistence of the popular traditional beliefs in highly cultured minds side by side with a rational conviction of their falsity, in both ancient and modern philosophers, it is not necessary or justifiable to attack either one or the other as dishonest. The late Prof. Romanes was a conspicuous example of the possibility of even a most capable scientist finding himself unable to rise above the influences of his early religious training; and there have been many other less distinguished examples. If we judge Goldwin Smith to be inconsistent, if we think his science is defective and his logic faulty, at least we are not justified in doubting his honesty. In this respect, we must adjudge him to be a good contributor to the pavement of hell.

IS GOLDWIN SMITH AN ATHEIST?

In the first letter we shall refer to (published in *SECULAR THOUGHT* of Sept. 15 last) Mr. Smith resents the application to him of the term "Atheist," and professes to be a Christian—"one who has heard the words of the Founder of Christianity on a hillside in Galilee."

We think it is only just to say that, though Mr. Smith repudiates Atheism, and says he has not renounced "Theistic belief," he must be judged, not by any such bare declaration, but by his other assertions and admissions; and when he tells us that "the whole structure [of dogma] apparently rests on the Mosaic account of the Creation and Fall of Man," and curtly dismisses these as utterly discredited by science, and admits that reason is "our guide and our sole guide to truth," he goes a long way to repudiating that faith which is the very keystone of all theistic beliefs—the belief in a supernatural world, the denizens of which control and play tricks with this our world of sense.

For, if we believe in a Theos or Supreme Being who planned and controls the existing order of things, the Biblical Story of Creation, making allowance for certain manifest errors and crudities of the storyteller, may as well be accepted as any other. If we reject it simply because "creation" is inconceivable or unbelievable, then we must reject all "Stories of Creation," and with them all Creators also.

If we are Theists, and believe in a Creator and Controller, then we must believe in a Creation also; and just as scientists, who study the works of nature, often make mistakes and give wrong interpretations to natural events, so the human historian of Creation will naturally make mistakes. To reject the Biblical story on account of its mistakes would be folly in a Theist.

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THE WORDS OF THE "FOUNDER OF CHRISTIANITY."

Mr. Smith speaks, he says, as one "who has heard the words of the founder of Christianity," and asserts that "no miracle was needed to confirm belief in his words." Of course, if Mr. Smith has really heard "the voice of Jesus," we can have nothing to say; but we doubt if this is what he means. No one, however, who is sane can pretend that the words of Jesus, as recorded in the Gospels, are unique or so supremely wise that they need no apology and no interpretation. Nothing is more true than that these same words are used as the foundation of the most divergent creeds; and it is only by a stretch of the imagination that these same words are used as the foundation of the most divergent

creeds; and it is only by a stretch of the imagination that we may say "no dogma fell from his lips." "I and my father are one" is used as one of the foundation-stones of the doctrine of the Trinity, and other expressions equally clearly enunciate other dogmas.

In our day, it seems archaic to speak of the "Founder" of Christianity. It is quite certain that all historic trace of any "founder" is utterly unknown, even if there was one. What we have as the life and "sayings of the Lord" are clearly compilations and recensions of traditions or documents written, as it is alleged, one or two centuries after the supposed time of the appearance of Jesus, and can only be regarded as the record of traditions and myths that were current at that time. There is nothing at all to show that they represent the actual words of a certain individual.

Mr. Smith dismisses all dogma, because the discoveries of science have dispelled belief in the Mosaic cosmogony. But Jesus believed in the Mosaic laws—the Pentateuch, and said that not one tittle of them should remain unfulfilled. If the Gospels are true, Jesus re-affirmed the Mosaic laws, and consequently all the dogmas depending upon them.

And if, in following our reason, we are to reject the Biblical cosmogony, then we can say that a charge of Atheism can lie against nobody more validly than against Mr. Smith.

In another letter (in S. T. of Sept. 30), Goldwin Smith advocates a policy of compromise: "Till Materialism has thoroughly proved its case, a man, it seems to me, will hardly do well in cutting himself off from religious life." Would it not be as reasonable—more reasonable, indeed—to say that, "Till religion has thoroughly proved its case, it would be as well to hold one's self aloof from a religious life"?

Mr. Smith evades the question of the value of religion to an intelligent man. If such a man believes in religion, and finds it a comfort, he cannot possibly give it up. If science has shaken his belief, he will perforce find no comfort in it. If Mr. Smith's words mean anything, they mean that, until science has made religious belief ridiculous, a man who has lost his religious belief should continue to pretend that he still holds it in order to retain the social advantages connected with the church.

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"PURE THEISM" AND "EXTREME MATERIALISM."

Mr. Smith again expresses his doubts as to the dicta of "extreme Materialism," and questions whether "pure Theism" has ever done any special harm. He should tell us what "extreme Materialism" is, and

what "pure Theism" is also. As a matter of fact, both are creations of Mr. Smith's own fancy, or of the fancy of those whose ideas he parrots. If Mr. Smith, or any one else, will endeavor to clothe those terms with a rational interpretation, he will find that he has been talking nonsense. No Materialist can ignore the facts of consciousness and intellect, emotion and sentiment, and no Theist can evade the implication of a supernatural individuality in all descriptions of the cosmos that include purpose, or design, or conscious controlling power. Whatever "pure Theism" may be, and whatever it may have done, Theism in one shape or another has been the authority for and incentive to the vilest crimes that have horrified mankind.

Men who talk about "extreme Materialism" are on a level with those who talk about "blank Atheism." Materialists are men who believe, with Tyndall, that they see in "matter"—the physical substratum of all phenomena—the "promise and potency" of all evolutionary changes. "Evolution" is but another form of the same expression. Both involve the exclusion of a Theos or Creator. Thus a Theistic believer in Evolution is about as consistent as a believer in human immortality and annihilation.

The assumption that there *must be* some cosmic conscious power or First Cause, because the movements of the universe are otherwise inexplicable, is pure and unmitigated nonsense. Such an assumption in no way helps us to explain anything, least of all the origin of the assumed power; and it fastens on those who make it the claim that they possess some knowledge of the inscrutable, and the ability to interpret "infinite" and "eternal" things.

Apart altogether from the utter impossibility of man comprehending any such thing as a First Cause or an Infinite or Cosmic Mind, are not the common facts of human life themselves sufficiently condemnatory of the Theistic idea? Who but a madman could imagine an Omniscient and Omnipotent intelligence permitting the horrors which afflict humanity—and, indeed, all animal life—to continue, as they have done, for eons of time? Theism should be written Demonism.

"Immortality," Dr. Smith rightly says, "in the strict sense, is unthinkable." Of course it is. And not only is it unthinkable, but it appears as absurdly useless as it is physically impossible. The immortality of man is no more rational than the immortality of soap-bubbles or beer-barrels.

Mr. Smith might take a lesson in practical philosophy from Robert Burns, who wrote: "I have every possible reverence for the much-

talked-of world beyond the grave, and I wish that which piety believes, and virtue deserves, may be all matter of fact. But in things belonging to and terminating in this present scene of existence, man has serious and interesting business on hand."

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THE IMMORTALITY OF "RESPONSIBILITY."

And again Mr. Smith rings in that "accountability" or "responsibility," which seems to be his last line of defence. What the world would have been without the "belief in accountability" may be questioned by Dr. Smith, and just as reasonably any one else may doubt what it would have been without the belief in deity or immortality. It would have been simply a different world. It might conceivably have been better or worse, according to the nature of the actual beliefs.

If, however, we conceive the beliefs of the world rather as the outcome of preceding and prevailing conditions, than as the causes of those conditions, it is not difficult to believe that, in the main, better beliefs were impossible, because people were too ignorant to have rational beliefs.

When, too, we consider that the beliefs of the world are only the conscious beliefs of a small portion of humanity, to the bulk of men the work of bread-winning being the paramount concern; and that for the ruling classes the idea of accountability has invariably been that of the accountability of the masses to them—their rulers by divine right; it will easily be understood that the belief in either immortality or accountability has been by no means an unmixed good in the world.

Let us ask, moreover, where shall we find the belief in accountability most clearly illustrated? Among the tramps who cringe or bully for a meal, or rob if opportunity offers; or among the politicians who steal election funds, put in false mileage bills, and take bribes from contractors? Among the starving workmen who parade the streets in search of work, or among the aristocrats and plutocrats who roll in gilded coaches to charity balls and dramatic performances in aid of the sufferers? Among the petty thieves who pick pockets, or among the titled and untitled thieves who swindle the nation in wholesale fashion by aid of legislators? Among the Sunday school superintendents and preachers whose villainous crimes disgrace the name of humanity, or among the mercenary clergy who first buy the benefices they profess to receive through a call from God; and then spend their lives in intriguing for preferment?

"Accountability which is the support of conscience" is a myth so far as the mass of men is concerned; and if it may be said to be a real belief among some few thinkers, this shows clearly enough that it is only a product of intellectual activity and study of the social relations of mankind.

It may, perhaps, be said that all men have a vague notion that they are under some sort of obligation to do certain things which are regarded by society as "right"; but it is certain that this notion varies very considerably and is totally absent in large numbers of persons, for whom the police court is the only court of reckoning. And it may be truly said, also, that this notion is shared to some extent by dogs and others of the lower animals.

As in so many other points, Mr. Smith puts the cart before the horse. The more one studies the history of the world, the more clear it becomes that the men who have most keenly felt their responsibility have been the victims of the unscrupulous rulers, clerical and lay, who have shaped the destinies of nations.

It is only to-day that a feeling of responsibility is beginning to tell in the government of the world, and this feeling is one of responsibility, not to the old-time deity, who was supposed to be the king's authority, but to the people themselves; not to any superhuman power, but to our fellow men; and evidently, in most cases, the feeling arises from a knowledge that the lower classes are becoming intelligent, and will punish misconduct, if very flagrant, by dismissal from office and emoluments, rather than from any conscious endeavor to do what is intrinsically right.

Nor is it believable that society would have been any better or any worse than it is had it been possessed by a nominal belief that man is an automaton. This belief is, indeed, almost identical with that fatalism which is the professed dogma of Mohammedanism, and with the foreordination of Presbyterianism; yet a sane man can hardly imagine that it has been really the working hypothesis of either Muslim or Scotch society. In both cases, practical law and social customs have treated men, not as automata, but as individuals responsible for their conduct to their fellow men. Indeed, the training and management of the lower animals involves exactly the same principle.

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"CHRISTIAN CHARACTER."

Mr. Smith thinks a chief evidence of the value of Christianity is the

"character" it has produced and its effect on the progress of mankind. Surely this is a strange position for a man of culture to take up; for, amid a crowd of pious Popes and emperors, kings, princes, and priests whose fiendish deeds have disgraced the name of man for centuries, why should we select a few grand men as the special product of their faith? To do this is just on a par with the custom of picking out a few of the milder utterances of the Gospel writers and dubbing them "the words of the true Jesus." If we are to take the character of the people who have professed Christianity as being the product of their faith, by what right shall we choose Tyndal or Wyclif rather than Alva or Torquemada as shining examples of Christian character?

Let us ask, too, if Christianity produces good character, where shall we look for this good character among the Christians of to-day, after nineteen centuries of working of the Christian leaven? Why, the profession of the Christian faith is to-day as much a part of the stock-in-trade of the burglar and the forger, the priest and the wanton, as it has always been, and where is the alembic which will enable us to separate the hypocrisy of one from the good intentions of another professor?

It was Burns who said: "I remember in my ploughboy days I could not conceive it possible that a noble lord could be a fool or a godly man could be a knave. How ignorant are ploughboys! . . . Nay, I have since discovered that a *godly woman* may be a ——!" Burns discovered what is undoubtedly the fact, that "religion" is not a moral force; and if, to surmount this difficulty, Goldwin Smith tries to separate dogma from "true religion," he only reforms religion by substituting for it his own ethical standards.

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GOLDWIN SMITH'S PHILOSOPHY.

Mr. Smith's philosophy is evidently based on the assumption that a final stopping-place may be found somewhere between ancient Theistic notions and modern Materialism. Like many another wordy scholar, he seems horrified at the terms "blank Atheism" and "crude Materialism," as if they involved any more "blankness" or "crudity" than would the terms "blank Theism" and "crude Christianity." To the orthodox metaphysician and religionist all discussion appears to be crude in which the argument is brought down from the clouds and placed in the region of solid fact and sober reason.

It is true that between the old idea of a man-like creator and ruler of all things and the more rational conception of the universe as a self-existent organism evolving under ever-changing conditions according to

the interaction of its parts and the qualities or laws inherent in its substance, there have been many gradations, involving contradictions of more or less glaring character; but to Rationalists who consider this question from a radical or fundamental point of view, to talk of "extreme" or "ultra" Materialism only shows the outcropping of the virus of theological training. May we speak of "extreme" Theism? And if so, who shall be placed at the extremity—the Pope, Gen. Booth, or our Toronto philosopher, whose "true Christianity" appears to approach that of the poet who sang—

" So many gods, so many creeds,
So many paths that wind and wind,
While just the art of being kind
Is all the sad world needs."

As a matter of fact, any conception of an intelligent creator and ruler of the universe, or of an infinite conscious power, is as much an extreme idea as any other, and is equally illogical. The contradictory nature of any such idea is made only more conspicuous when the Pantheist professes belief in a deity which comprises all things, and arrives at the strange notion of an infinite and almighty personality.

Such views can only be held by persons who empty the words they use of all rational meaning. To reconcile infinity with personality is work fit for a lunatic. For it is clear that human reason is not only the highest known means we possess, but the only conceivable means there can be, for investigating such matters, nor does Goldwin Smith claim the possession of any higher organon. As human reason can only be applied to rational investigation by using its terms in some definite and consistent way, it follows that when we speak of "personality," "consciousness," etc., we must mean what our experience has shown us to exist under these names, or the names must be newly defined in some rational way; the only alternative being that usually taken: to leave the terms undefined and to talk sheer lunacy. Men who posit the existence of "infinite consciousness" or "cosmic mind," or similar ideas, are simply juggling with words.

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NOT TOO MUCH TRUTH AT ONCE.

Mr. Smith wishes us to "guard against the rush of physical discovery," and yet he has no hesitation in affirming that "the germ-plasm is the beginning of human development, aspiration, and hope." If, as he says, the discoveries of science are really "revelations," why should

there be any danger of our having too much of them? If Theism be true, is there any danger in Mr. Smith's too strenuous advocacy of it?

What theologian ever hinted at there being danger in too much belief in immortality? And yet it is clear that belief in immortality is compatible with the most licentious conduct, for does not the church teach that sinners can escape from purgatory? and does not common sense teach us that, this being so, it is folly to renounce present pleasures? Too much truth! Unfortunately, we need have no fear.

We can well understand and sympathize with the hesitation shown by Mr. Smith to adopt fully the Materialistic position. Our main object has been to prove that practically he has adopted it, though he retains some of the shibboleth of Theism. Unequivocally does he dismiss the vagaries of Spiritualism, etc., and while he hints at the possibility that "the telepathist may discover his medium of transmission," certain it is that he repudiates the hypothesis of telepathy. Yet as to the alleged facts and the theories of both, he must know that they are supported by evidence quite as valid as that adduced in support of any variety of Theistic belief.

How clearly he recognizes the difficulty of his own position may be seen when, referring to "the critical moment when one confronts the enigma of the universe with reason unclouded by tradition," he remarks that "Single thinkers may have done this before, but they were still in the Penumbra of Tradition." Alas! how many of our best men, even Goldwin Smith himself, are still in this Penumbra of Tradition!

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THE FOLLY OF PESSIMISM.

Finally, in marked contrast with the cheerful attitude of our own Ingersoll, Goldwin Smith takes a pessimistic glance at the past: "If happiness is the object of man, and this life the end, of all studies history is the saddest!"

It is unquestionably true that history gives a gloomy view of human life and progress and happiness, and most of it seems to justify Goldwin Smith's pessimism. There are many reasons, however, for disputing such a view. What we know as history is but an infinitesimal fraction of all history, and consists of isolated incidents often selected and distorted by the historian to suit preconceived theories. A similar process is observable in the works of the historians of our own times, largely discounting the value of their records. Generally, too, history is looked at by the student with an exaggerated effect of "foreshortening," and

the events of centuries or millenniums are regarded as those of but a few years or a decade or two. Our historians have nearly always selected the worst crimes and vices of a few individuals or a small class for the substantial basis of their works, whereas in a fair history of humanity it is more than probable these things would be almost lost in the mass of brighter and happier records that would come down to us.

History, whether of men or of animals, whether ancient or modern, in the rock records or in our daily papers, is surely sad enough, but its sadness is undoubtedly offset by an overwhelming amount of happiness and comfort. We read of cataclysms and sudden disasters, not of the ages of steady growth and happiness that have been the lot of the mass of men. In spite of reason and the experiences of our own times, we have been studying history on the battlefield and in the graveyard, in the torture-chamber and in the dungeon, not on the village green or in the farm-house or the cottage.

And then there is another aspect of this question. Why should the idea of immortality make men's lives happier? Certainly we hear of men and women resigning themselves to misfortune and injustice in this life because they hope for "a glorious resurrection." Is this the spirit Goldwin Smith would encourage, or does he think it would conduce to the happiness and progress of mankind?

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THE FOLLY OF THE PERSONAL IMMORTALITY IDEA.

Let us ask, of what conceivable use could personal immortality be to men? Can we conceive Cleopatra or Cæsar, Henry VIII. or Napoleon, Rockefeller or Harry Thaw, Carnegie or Boss Croker, with halos on their heads, wings on their backs, and harps in their hands, singing eternal anthems and strutting about the golden streets of the New Jerusalem? If not—what? Surely, if they are immortals, they must be something, they must be somewhere and be doing something. Can we have immortality of nothing—or of "character" or "responsibility," as has been suggested? The idea of individual immortality, like that of individual deity, is a doctrine fit for ignorant slaves or crazy fanatics.

Like the Egyptians of old, we reserve a sort of immortality for our great and proud ones; the common herd must die and be thankful that they have a grave to go to, if they do not nourish fishes or vultures. We call our "divine William" an immortal, and form a list with, his name at its head, of names like those of Socrates, Plato, Dante, Milton, Goethe and others, according to our taste or prejudice, of the select few whom

we regard as men of genius. What comfort would it be to us—to know—were such knowledge possible—that these men are really immortal?

We generally overlook the fact that the world was old when the oldest of these men lived; and probably thousands of men of genius as great as theirs preceded them whose names are forever lost. Gradually the mists of oblivion blot out the memory and the names of the men and women whose fame once filled the world; and it is difficult to believe that even Goldwin Smith's reputation will survive more than a generation or two after he has ceased from troubling his little world with his Vacillating Philosophy.

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INCREASE OF INSANITY IN BRITAIN—THE REMEDY.

Lord Rosebery recently opened at Bangor, Linlithgowshire, Scotland, an asylum erected by the Lunacy Board of Edinburgh on the villa or segregate system—the first complete example of this plan of asylum in Great Britain. At the luncheon following the ceremony, Lord Rosebery noted that statistics showed that, during the time the population had increased 75 per cent. lunatics had increased 231 per cent.—more than three times as fast as the total population. In Ireland the increase was greater still! On Jan. 1, 1904, the capital invested in lunatic asylums amounted to £24,500,000, and the annual cost of maintenance to £2,500,000.

Twenty per cent. of the cases are alleged to be due to hereditary taint; and some might say the remedy here is simple. "Put an end to that branch of the human family; check the marriage of those tainted with insanity." Lord Rosebery thought this remedy might not be practicable, for insanity "extends much farther than most people think. I am one of those who think that perfect sanity is a very rare quality, and that the perfect equilibrium of the faculties which is represented by sanity is the possession, not of the majority, but of a comparatively trifling minority." We are inclined to agree with him. It seems to us to be the only explanation for much of the pig-headed prejudice and indifference of the vast majority of men regarding all but the mere bread and butter side of life.

The only remedy Lord Rosebery could think of was the "teaching of a higher and better system of life;" and the prevention of the incessant restlessness of which motor-cars, bicycles, and railway excursions were the leading features. Well, we don't see much practicability in these remedies. But there is more sense in his subsequent remarks. Con-

trasting the sumptuous surroundings provided for the lunatics with the squalid dwellings of the working classes, he said: "I believe this, that the full flower and blossom of municipal work will not have been reached until you attempt to make the provision of living accommodation for the mentally healthy and worthy workman at least equal to that which you have extended to the intellectually sick."

That is more like a remedy than anything in the way of "teaching." Let municipalities provide well-built and sanitary houses, with healthy surroundings, while ever there is a demand or a need for them, as an essential part of the municipal government, and one very important step will have been taken towards making life a little more enjoyable than it now is for large numbers of working people.

It is satisfactory to note that there has been a good deal of discussion recently of this phase of the question in other places than Toronto.

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THE NEW POSTAL TREATY BETWEEN CANADA AND THE U.S.

Editor Armstrong, of the *St. Andrew's Beacon*, has been a strong Liberal all his life; but now he says: "I've worked for the Liberal party all my life, but I now find I've been nourishing a viper which is trying to sting me to death." This was at a meeting of the New Brunswick Press Association, held at St. John, N. B., at which the new treaty was strongly denounced.

Mr. Armstrong is like a vast number of other Liberals who have worked for the "Liberal cause" for many years, and have found out in the end that they have only worked for Liberal politicians, who differ not a whit from Tory politicians except in name. They are all Liberals—that is to say, they are all liberal in gifts of the public money to themselves and their friends. In all other things, they are no more liberal than the managers of the Street Railway, Gas, and Electric Light Companies, whose one idea of liberality is to squeeze the public to the last cent for all it is worth.

As to the Postal Department, from the moment the Liberals came into power, the policy pursued has been one of vexatious restrictions and petty changes that have only meant annoyance and loss to publishers. Even in the matter of press censorship the Liberal government has undone the Tory government that preceded it.

There is only one reasonable solution of postal difficulties, and that is to charge a paying rate for all classes of literature sent through the mails, and to remove all vexatious restrictions.

THE CONFESSIONAL AMONG THE PRESBYTERIANS.

Familiarity may sometimes breed contempt, but it is evident that it does not always do so. The familiarity of Protestant preachers with the practices of the Romish Church has evidently led some of them to see how useful these practices might be made among the Protestant sects, if they could be adopted there, to consolidate the power of the Protestant preachers. Many Anglican ministers have adopted the confessional as a regular part of their Church practice, and no doubt find it gives them much more power over their flocks than they otherwise would possess. This is natural.

It is now the turn of the Presbyterians to adopt the same practice, if we may judge from the opinion expressed by the Rev. John MacKay, of Crescent Street Presbyterian Church, Montreal, when "inducting" Rev. Clark to the pastorate of a Westmount church. He said :

"I am rather surprised that an institution which exists at present in the Roman Catholic Church has never been introduced into the principles of our church. It is the only true medium by which a pastor can be to his congregation what he ought to be. I refer to the confessional."

In other words, Mr. MacKay's idea of what a pastor should be to his congregation is that he should be a Paul Pry, a "spiritual" as well as temporal dictator, a universal referee, a debaucher of youth of both sexes, and incidentally the father of a good many of his people. Mr. MacKay should be trounced by all decent people.

SUNDAY MORNING.

Old Gent—"You know, you little boys ought not to be bathing here."

Boy—"I know ; we're not coming here next Sunday."

Old Gent—"Ah ! that's better. I'm glad to hear you say so."

Boy—"We're goin' 'igher up, where there's not so many stones."

According to an American evangelist actual statistics from investigations show that nine-tenths of all the professional gamblers were taught to play cards in their homes, and seven-tenths in the homes of professing Christians.

The English Church clergy are said to be extremely poor. More than half of them get only about \$900 a year, some less. The clergy are all "brothers in Christ," but not when it comes to "divvying up" salaries. Fancy the Archbishop of Canterbury giving up a few dollars of his \$75,000 a year to save a poor devil of a curate from starvation. Perhaps the Archbishop is right. Why do the curates go into the miserably paid business? Let them try and get an honest living at more profitable work—say drain-digging.

SHAMEFUL TREATMENT OF THE JEWS.

BY B. F. UNDERWOOD, QUINCY, ILL.

PROBABLY in no other country do the Jews suffer from such general and cruel persecution as that of which they are to-day victims in Russia. Popular ignorance and bigotry, race hatred and religious intolerance, with the hostility of the Government backed by the hierarchy of the Greek church, combine to make the lot of Russian Jews one of great hardship, and during the frequent outbreaks one of loss and peril. Their shops are looted, their property taken from them, their women assaulted, and men, women and children ruthlessly slaughtered, the authorities often encouraging rather than trying to stop the carnage.

Every week come reports of excitement in some community of the empire, and accounts of the wreaking of vengeance, be the cause of the riot what it may, upon the innocent victims of combined race hatred and religious intolerance.

These manifestations of intolerance and cruel wrong in the treatment of Jews in Russia, bring to mind the great injustice and suffering they have experienced in European countries in the past.

During the Middle Ages they were objects of the most bitter and cruel persecution. They were separated from their fellow men, compelled to live in certain quarters and to wear a peculiar dress. They could not eat with Christians; no Christian could employ them as physicians, nor could he purchase drugs of them.

Intermarriage with them was a terrible crime. Queen Joanna II., in 1347, in a statute regulating houses of ill-fame in Avignon, after providing fully and with great particularity for the accommodation of Christians, enacted that no Jew should be admitted under severe penalties.

When they were executed the Jews were separated from other criminals and were hanged between dogs, head downwards.

Every ecclesiastical revival, every accession of a new sovereign, was an occasion for fresh restrictions and renewed cruelties. The clergy maintained that all the property the Jews possessed could be lawfully taken from them, and they incited the people to plunder and rob them. They were banished from England by Edward II. and from France by Charles VI.

They sought refuge in Spain and contributed by their genius and learning to the greatness of that country. "But when," as Lecky says, "in an ill-omened hour the cross supplanted the crescent on the heights of Alhambra, this solitary refuge was denied them, and the expulsion of the Jews was determined on." The clergy were tireless in their efforts to secure

their expulsion ; and when Isabella issued the celebrated decree of banishment, she carried out the wishes of the priests and the people.

Various estimates have been made of the number of Jews whom the inquisition in that age drove from Spain, the lowest being 160,000,* and the highest 800,000. Among the number were Lord Beaconsfield's ancestors, who fled to Venice.

The sufferings of the Spanish Jews caused by these measures are represented by an old historian as being as terrible as those of their ancestors during the destruction of Jerusalem by the Romans. The decree required that all Jews should leave Spanish soil in three months. They were forbidden to carry gold or silver from the country. "The wealth which they accumulated by trade," says Gibbon, "and the management of the finances invited the pious avarice of their masters, and they might be oppressed without danger as they had lost the use and remembrance of arms."

The pirates that infested the coast robbed multitudes of their goods and then made them slaves. Tens of thousands died of famine and pestilence at the hands of the Bedouins. Eighty thousand took refuge in Portugal, having received from the king promise of protection. But the Spanish priests stirred up the Portuguese, for which purpose a mission was organized, and the king soon issued a decree more cruel than that of the Spanish queen. All adult Jews were included in the decree. Their children under 14 years of age were taken from them to be educated in the Christian faith. The exiles went into the wildest paroxysms of despair. Some mothers flung children into wells rather than give them up to Christians. Ships were purposely detained beyond the allotted time for their departure, and then the Jews were reduced to slavery and baptized by force. Rome intervened and most of the Jews regained their liberty, but their children were never restored to them. The shrieks of anguish that filled the land at length ceased, and a peal of rejoicing proclaimed the triumph of the Spanish priests.

From the time here referred to down to the present, the treatment of the Jews by the people of Christian nations has steadily improved, though it has not by any means been generous or just. In many of the European countries civil disabilities have been removed ; and in England but a few years ago, the world witnessed the elevation of a member of the despised race to the highest position to which a British subject can attain.

In Germany and France, as well as in Russia, there have been, of late years, manifestations of prejudice and hostility against the Jews sadly at variance with the principles of justice, liberality and religious liberty.

It is not strange that they have received but little protection from

Russia, for that is not a land of enlightened ideas or religious tolerances, and the czar himself lives in daily fear of his life, but there is something anomalous and painful to contemplate in the unreasonable persecution of this people in countries like Germany and France.

It is an important part of the work of enlightened and liberal minds to discourage and condemn every effort to revive or strengthen prejudices and hatreds which had their origin in ages of fanatical superstition, on account of race or religion.

RELIGIOUS TOLERATION IN ALBANY, N.Y.

THE subserviency of the press to the church is well illustrated by the following letter from the City Editor of the *Albany Journal* of March 10th, in answer to a request to insert a reply to some statements made in its report of an address given by a Catholic priest, Father Gillis. It seems only fair that when a newspaper reports speeches containing assertions regarding controversial matters that are open to grave objections, it should open its columns also to a refutation or correction of those assertions. Like most other newspaper editors, however, the editor of the *Albany Journal* seems to see nothing dishonest in giving space to a priest's misrepresentations of the facts of history in order to shield his church from just reprobation and then denying to others the opportunity to correct them. The same spirit of dishonest bigotry seems to animate the controllers of the leading journals in all countries, and proves the immense power still retained by the orthodox churches over the ignorant masses; for it is impossible to believe they would pursue such a course were it not that they believe that by such means they can retain the confidence and secure the votes of the people for the parties they support. Priests still believe, as in the days of Paul, Pappias, Eusebius, and the rest of the Fathers, that lying and fraud are quite justifiable if they tend to the "glory of God"—otherwise the power of the church. The following is the *Albany Journal's* report:

"NON-CATHOLIC MISSION.

"ANSWERS TO QUESTIONS ON THE INQUISITION AND THE PAROCHIAL SCHOOLS.

"As the Non-Catholic Mission at the Cathedral of the Immaculate Conception nears a close, interest seems unabated. The sermon last evening was delivered by Father Burke on 'The Church of the Bible?' Father Gillis answered the questions. In reply to the query, 'Can you defend the iniquity of the Inquisition?' he said that the Catholic Church was no more responsible for it than the Protestant Church was for the cruelty of Cromwell or the wickedness of Elizabeth, who killed thousands for being Catholics. As a matter of fact, Catholics and Protostants persecuted each

other. Both sides were misguided. In reply to a question as to the object of the parochial schools, he denied that it was their purpose to interfere with American schools, and said :

“ ‘They are rather an effort to supply a glaring and enormous defect in the public school system—a defect that is being every day recognized more widely by non-Catholic observers : the defect of abolishing or minimizing religious instruction. And we believe that to ignore religious training, or to give it only the briefest possible attention, is a crime against God and the State and human souls.’ ”

This, of course, is the business of the Catholic priests, and no one can blame them for calling their propagandist work a Non-Catholic Mission and trying to induce weak-kneed Protestants and Freethinkers to come to their meetings in order to be bamboozled by the astute Jesuit. “Business is business,” whether in the name of religion, politics, art, or commerce. We think we are justified, however, in expressing the strongest reprobation and contempt for the managers of a journal which publishes reports such as this, and then refuses to publish any reply. Here is the editor’s letter :

“ALBANY EVENING JOURNAL,

Albany, N.Y., Mar. 15, 1907.

“MR. DUGAN. Dear Sir,—This article is well written, but it is not available for our columns. If we used it we would necessarily be compelled, in justice to the other side, to print anything they might desire to say. We have not the space for religious controversy.

“Yours very truly, “W. R. NICHOLS, City Editor.”

And here is Mr. Dugan’s well-written but rejected letter :

Albany, March 14, ’07.

To the Editor of The Evening Journal.

In your issue of this date (page 10), under the caption : “Non-Catholic Mission,” is an assertion by “Father” Gillis which requires an answer, and which I trust you will be impartial enough to insert in your journal.

This monk maintains that the Catholic church was no more responsible for the Inquisition than the “Protestant church was for the cruelty of Cromwell or the wickedness of Elizabeth,” etc.

In answer to this assertion I will quote from Lea’s “History of the Inquisition in Spain,” vol. iii., p. 183 :

“The condemnation of a human being to a death by fire, as the penalty of spiritual error, is so abhorrent to the moral sense, and so oppugnant to the teachings of Christ, that modern apologists have naturally sought to relieve the Church from responsibility for such atrocity. On the surface a tolerably plausible argument can be made. The ministers of religion, the spiritual courts, the Inquisition itself rendered no judgments of blood. Any ecclesiastic who might be concerned in them incurred ‘irregularity requiring a dispensation’ before he could validly perform his functions or obtain

preferment. The execution of heretics was a matter purely of secular law, and burning them alive is not prescribed in canon or decretal. The earliest recorded example of concremation is that administered by Robert the Pious of France to the Cathari of Orleans in 1017, and its embodiment in positive law has not been found earlier than in the decrees against the Waldenses by Pedro II. of Aragon in the Council of Gerona in 1197. In 1231 Frederic II. included it in the Sicilian Constitutions, and, in 1238, by his Cremona decree, extended it throughout the empire; while Alfonso the Wise of Castile, in 1255, adopted it for Christians who turned Jews or Moors. It thus became part of the public law of Christendom, not so much from the initiation of rulers, as from a recognition of what had become a custom through the spontaneous ferocity of popular fanaticism.

"The Inquisition, through whose agency heretics were consigned to the stake, did not itself condemn them to it, but merely pronounced them to be heretics of whose conversion no hope was entertained; it cut them off from the church, which had nothing further to do with them, and abandoned or 'relaxed' them to the secular arm for due punishment. It assumed that it condemned the crime and the civil judge the criminal; and, in relaxing him, it adjured the judge to spare his life and not to spill his blood. This latter was a device invented by Innocent III., before the Inquisition existed, to preserve from irregularity the spiritual courts in degrading clerics guilty of forgery and handing them over to the secular authorities for execution.

"This shifting of responsibility to the civil power was not through any sense that the laws punishing heresy with burning were cruel or unjust, for the Church taught this to be an act so eminently pious that it accorded an indulgence to any one who would contribute wood to the pile, thus assuming the responsibility and expending the Treasure of the Merits of Christ in stimulating popular ferocity. That this indulgence was well known in Spain appears in the evidence in the trial of Jaw of Antwerp for Lutheranism at Toledo in 1561. In fact, when Luther argued that the burning of heretics was contrary to the will of the Spirit, Leo X. included this among his heresies condemned in the bull 'Exsurge Domini.' Consequently, the secular power had no choice as to what it should do with heretics delivered to it; its act was purely ministerial, and if it listened to the hypocritical plea of mercy it was liable to prosecution as a fomentor of heresy and to deprivation of its functions. The church enforced this by embodying in the canon law a provision that princes and their officials must punish duly and promptly all heretics delivered to them by inquisitors under pain of excommunication, which became heresy if endured for a year; and inquisitors were required to proceed against them, but were cautioned to speak only of executing the laws, without alluding to the death penalty, in order to escape irregularity."

To this quotation I may add these facts: The Church was supreme and all kings and emperors were subordinate to it. It dictated and controlled everything for fifteen centuries. Its bishops and priests largely attended every *auto da fé*, and thus sanctioned if they did not order the executions; and this sanction has still greater meaning when it is remembered that a word from the church would have stopped the awful atrocities.

To be as brief as possible, I may say that the quotation I have given is a sufficient answer to Father Gillis. He and his class are the advance guard or forlorn hope of the church. Upon them the church depends to hunt up recruits. They are all thoroughly posted in modern science, for they keep abreast of the times in order by sophistry and in other ways to fool the illiterate or those not conversant with history or science. In every city the Catholic churches are open to them free, to say what they please and inveigle the blind, the dumb and the weak to fall into their traps. The church prohibits all of its adherents from entering any Protestant or other churches except its own, and should they do so it is a sin, and must be confessed and absolution must be obtained before they can receive communion in order to secure the "salvation of their souls!" for have they not incurred eternal damnation by venturing into such diabolical edifices as Protestant churches? Now these men have the effrontery to invite the Protestants into their churches to listen to what they have to say!

Things have vastly changed from what they were when men, women and even children were imprisoned, tortured or burnt alive for a difference of opinion as to the nature of the universe, their property confiscated, and their relatives pauperized; a state of things which lasted for hundreds of years, until an outraged people rose and crushed it for ever. And yet, in this age of scientific progress and in this free country, monkery is making a gigantic attempt to destroy civilization in the American Republic, as it formerly did in the Roman Empire, by transforming it into a Monkish Theocracy.

This country is the only country in the world—except perhaps Canada—where the Catholics expect to reap a rich harvest. All other countries are closed to them, because their peoples have had enough of the priests.

The Roman Catholic Church is a theocracy—that is, the "government of a State by the immediate direction of God, as the ancient Jewish State." "Administered by the immediate direction of God," or by his vice-gerents upon the earth,"—such was the condition of Europe prior to the Reformation in the sixteenth century. Democracy signifies a "government by the people; a form of government in which the supreme power is exercised by the people collectively."

A theocratical government teaches people to prostrate themselves before men and things made by men. A democratic form of government teaches men to hold their heads up and prostrate themselves before no man, but to be men and equal to all others. Now, I ask, how can it be possible that we should have both? One is the direct opposite of the other.

It was from this theocratic system the enlightened people of Europe revolted three centuries ago. That revolt led to the development and pro-

gress of science, and eventually to our present state of civilization. Instead of using fuel to consume living human bodies for a mere difference of opinion about inscrutable mysteries, we now use its stored-up energy to improve the comforts and happiness of mankind. When the church was supreme, to write or publish a book without the sanction of the church was punishable with death by torture, and this is known to every reader of ordinary history ; but these monks, knowing that the great mass of our people know very little of the facts of history, come here and deny these facts, thinking they cannot be confuted. How aptly may we repeat the words of Longfellow :

" Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts
Given to redeem the human mind from error,
There were no need for arsenals and forts."

Nor would there be, I may add, either need or room for paupers, criminals, or parasites in human form.

Yours respectfully,

THOMAS DUGAN.

THE CLERGY AND SEXUAL CRIME.

—:O:—
BY A. A. BELL, M.D., MADISON, GA.
—:O:—

A FEW recent writers on Psychology and Sociology have advanced the idea that there is a correlation between sexual crime and religion as it is taught to-day in our colleges and churches. In a pamphlet entitled " The Crimes of Preachers," published by the Truth Seeker Co. of New York, may be found the names of more than a thousand clergymen, with their places of abode, and embracing Bishops, Doctors of Divinity, and Presiding Elders, against whom over fourteen hundred sexual crimes are charged, with over thirteen hundred other grave charges, which have been tried in the courts of justice or in church courts. In face of such a record as this, prominent preachers have had the audacity to charge criminality as the necessary result of the non-acceptance of their religious creeds !

Dr. Broughton is quoted as saying, when in London, that wickedness and sin made infidels, though he must know that the prison records prove conclusively that the great mass of criminals are firm believers in religion, and that many of them have been Sunday-school pupils and teachers. While Dr. Broughton has only his own imagination to justify him in saying that sin and wickedness make infidels, we have official statistics to prove the theory, if we wished to put it forward, that Christian teaching makes criminals. The prison statistics of England, Wales and Scotland show

that on March 28, 1906, there were 21,580 prisoners, of whom only 22 are registered as of "No religion." The rest of the prisoners were classed as Christians of specific denominations. As to the fact of unbelievers in the orthodox religion being immoral, the opinion of Professor Tyndall is at least as good as that of Dr. Broughton, and he in the very strongest way declared that, if he desired to find a man who was above all suspicion as to his morality and faithfulness in the discharge of his duty, he would have to seek him among his Atheist friends.

Professor Goldwin Smith is, we believe, as good and moral a man as can be found on the American continent, and yet who can say that his morality and goodness depend in any way upon his religious belief or disbelief? Goldwin Smith sometimes calls himself, not an Atheist, but a Theist; and though he delights to talk dreamily about "true Christianity," it is certain that he has no belief in the creeds and dogmas which all Christians think form the very foundations of their religion, for here is what he says of his belief as to the existence of Jesus, the alleged Founder of Christianity:

"The mighty and supreme Jesus, who was to transfigure all humanity by his divine wit and grace—*this Jesus has flown*. To my mind this fact has no terror. I believe the Legend of Jesus was made by many minds working under a great moral impulse—one man adding a parable, another an exhortation, another a miracle story. And so Jesus represents to us, *not a man*, but the aspirations of many hearts. *If one age can create a Jesus, another can*. Our age can. You and I can help in the creation. We can join in making, not a legend, but a new ideal of humanity, the figure of a new man, a new message, a new prophecy. All our better thoughts, all our wiser speech, and all our truer deeds shall form parts of this creation, which shall be a Gospel to those who come after us."

Apart from many such individual cases as these, comprising some of the greatest scholars, scientists and philosophers in all ages, the palpable fact is that with the spread of knowledge there has been a spread of unbelief. Nor is there any substantial ground for thinking that this spread of unbelief has had any connection with an increase in immorality. The statistics we have referred to amply disprove any such notion, aside altogether from the individual cases we have mentioned.

But, in the face of these facts and the eminent examples of such great men as Hume, Mill, Voltaire, Darwin, Spencer, Huxley, Tyndall, Gibbon, Buckle, and the scores of other unbelievers whose names have shed lustre on the pages of history, what are we to think of a man like Rev. Dr. Minton, a college professor, who in a sermon, as reported in the *San Francisco Post*, declared that "Educated unbelievers are only trained criminals?"

What are we to think of a man like Rev. Dr. Torrey, who, during his revival mission in Philadelphia, asserted that "To reject Christ was more

criminal than stealing, lying, adultery and murder?" Or of the dozens of other prominent clergymen and revivalists who have repeated these same things? What are we to think of their intelligence and their veracity? What must we think of them as teachers of the young, and especially of their fitness as teachers and trainers of the young women and girls who are so often entrusted to their guidance?

Looking fairly at all the facts mentioned, we can understand the truth of the evidence given by the notorious defaulter, Jabez Balfour—in his way, and like many pirates, brigands, and assassins, a very faithful religious believer—who, in relating his prison experiences in a series of letters in the *Weekly Despatch*, speaks thus of clerical offenders:

"One of the least unsuccessful escapes that I ever knew was, curiously enough, that of a clergyman. He was a tall, thin, bespectacled and red-nosed divine—certainly not the kind of man one would expect to embark on so desperate a plan. I had often watched him in prison with a good deal of interest. Clergymen and ministers of all denominations are, I regret to state, far from being unknown in our penal establishments. I have been associated on intimate terms, in the course of my imprisonment, with a dissenting minister and a clergyman of the Church of England, both being in prison for the same offence, and both adhering very zealously to the distinctive differences of Church and Chapel. Their offence was bigamy, and as I have met other clerical bigamists, I fear that it must be regarded as a somewhat popular offence with the cloth."

Are we not fully justified, then, in saying that the clergy, in dealing with infidelity or unbelief, are actuated by anything but honesty or intelligence? If they know the facts, they are dishonest; if they do not know them, they should be drain-digging, not preaching.

Are we not justified, too, in saying that, instead of religion being a moral force, the conduct of the clergy proves that it is rather an incentive to them to give way to the worst passions of the human breast—that, in their case at least, claims to special privileges have a tendency to make hypocrites of them, and that the exceptional opportunities given to them lead to the commission of many sexual crimes?

WHY ARE THE CHURCHES EMPTY?

In proportion as the homes become more happy and more attractive, and in proportion as Sunday excursions on sea and land become more common, the churches will suffer. But, after all, the health and happiness of the people are the supreme consideration. The churches say to the people, "You will be happy hereafter." But the people reply, "Thank you. We prefer to be happy here." And that is the real explanation of our empty churches.—*Daily News* (Perth, West Australia).

LIBERAL ROMAN CATHOLICISM IN FRANCE.

—:O:—
FROM THE "SPECTATOR."
—:O:—

THE political sensation of the Montagnini papers will pass, but the disclosures are incidentally evidence of a very important liberalizing movement inside the Roman Catholic Church which will not only last but will grow from strength to strength. Recently we have more than once written of this movement on its intellectual side. At the end of last year Baron von Hügel and Prof. Briggs published a Liberal protest against the decision of a Biblical Commission appointed by the Roman Church to inquire into the authorship of the Pentateuch. In the face of all Biblical scholarship, which proves beyond a shadow of doubt that Moses did not write the Pentateuch, the Commission announced that Moses did write it. This was rather as though Convocation in England should encourage Churchmen to believe that the Authorized Version of 1611 came down from heaven just as we have it bound and printed at the Clarendon Press. In England, most fortunately, the Church does not discourage the interpretation of dogma in the light of science and critical research. It knows, as Baron von Hügel and Professor Briggs wrote, that "a system cannot both claim to teach all the world and erect an impenetrable partition-wall between itself and the educated portion of that world." That is the truth which is not recognized at the Vatican, and no man can say what may happen within the Roman Church unless wisdom comes before it is too late.

On Friday week the *Times* published from its Paris correspondent some reports sent by Mgr. Montagnini to the Vatican which are worth deeper attention than all the others. They reveal a complete obscurantism, a blessing of ignorance and a banning of knowledge. The ecclesiastics in France who have fallen under Papal suspicion are the very men who are capable of statesmanship, and who might help to retain for their Church its great spiritual influence in the world. Reporting unfavorably on such men is a Vatican agent who is apparently quite honestly shocked at the thought that there are Roman Catholic priests who believe in the innocence of Dreyfus and support the cause of disarmament. In July, 1906, Mgr. Montagnini sent to Cardinal Merry del Val fifteen Roman Catholic periodicals and books which, in his judgment, required various degrees of reprobation. Some received a bad mark, others a very bad mark. The list is like a supplement to the "Index Expurgatorius." The *Revue Apoloétique* is branded as containing articles of "more than Liberal tendencies on the Biblical question." The new Liberal Roman Catholic weekly paper *Demain*, published at Lyons, "continues," according to Mgr. Montagnini, "to be very bad." Its approval of "the bad book of the Protestant

Sabatier on Separation" is particularly condemned. "Almost all the numbers of this review," adds Mgr. Montagnini, "ought to be prohibited in all dioceses. Many of its contributors take advantage of it to facilitate their escape from condemnation by the Index." Now what is this dreadful *Demain*? It contains articles by cultivated Roman Catholics who wish to take part in the Biblical scholarship of the day, and who believe, like the rest of the world, that Republicanism is the best form of government for France, and that if the Church is to preserve any hold over the average French Republican (that is to say, over virtually the whole nation) she must accept the laws of the Republic and make herself consonant with the temper of France as she is. That is all. It seems bare sanity. The *Éveil Démocratique* and the *Sillon* are said by Mgr. Montagnini to "continue their exaggerated democratic campaign. There is never a word about religion in these publications." The truth, of course, is that these publications are professedly trying to save the Church by Liberal political action in order that she may be able in future to say "words about religion" to Frenchmen. That is their immediate, and therefore their almost exclusive, concern. Mgr. Montagnini might as well complain that a Parliamentary Bill on religious education is not also a sermon.

After mentioning other periodicals, Mgr. Montagnini sums up the situation. We quote the *Times* translation :

"All these publications through their bad spirit unavoidably continue to produce the worst effects among the young clergy and in certain seminaries. Father Rouvier, of Marseilles, affirmed that to me not long ago. He told me that in some seminaries where he went to preach, especially in that of Aix, a number of seminarists are favorable to Loisy, to Dreyfus, and to disarmament. A parish priest of Paris told me that he was appalled when he realized the abyss which is widening between the priests of to-day and those of ten years ago, and that even his young colleagues showed amazing audacity. One of the latter a short time ago in a series of sermons expressed theories more than curious on the virginity of the Madonna. During the month of May in two or three important parishes of Paris there were sermons full of errors or heresies. Several priests are writing in the ultra-Liberal reviews. Altogether there is a sort of anarchy of ideas, and there is no remedy unless it be from Rome. Many good laymen continually urge the necessary condemnations. One of these laymen insists on that of the Abbé Loisy."

One can only say that the parish priest in Paris will be much more appalled when he discovers, as he undoubtedly will if the Liberal movement is persistently scouted, the abyss which has widened between the priests and the thinking laity. The Abbé Loisy, let us remember, has done no more than combine Biblical criticism with pastoral work in a manner which might have led him straight to the Episcopal Bench in England. . . .

To turn from the intellectual to the political rift in the Roman Church, there is exact evidence that the French Bishops, as we have always thought there was good reason for believing, were ready to accept the Separation Law, and honestly to try to work under it. Mgr. Montagnini remarks that the majority of the Bishops who have been consulted make their acceptance of the public worship Associations dependent in each diocese on two conditions,—the utterance of a protest and the consent of the Bishop. One opinion which Mgr. Montagnini records is the Archbishop of Rouen's that "the French clergy are more than ever attached to the Government." Cardinal Merry del Val on receiving these statements makes this extremely interesting and important answer :

"I am very anxious, as I see clearly that we have come to a turning-point in the history of the universal Church. All the forces of evil, of international Freemasonry, are engaged against the Church, and at the present moment France holds the first place in this struggle. What will happen in France will serve as an example for all the others. For that reason the decision to be taken will be of the greatest importance. It is evident that if the majority of the Bishops are of the opinion that they ought to submit to the law in practice it will be difficult for the Pope to order them to act contrary to their convictions although he may be assured of their obedience. But it is false, quite false, to say that the Pope is not prepared to proclaim resistance if he be supported by a considerable number of Bishops. The fact of having ordered an inquiry concerning possible future public worship associations does not at all signify that the Pope has already, more or less, decided that it will be necessary to accept them."

It is very difficult to understand after this how the Vatican can have emphatically denied that the French Bishops were in favor of yielding. When the French clergy are pinched more and more by the poverty which the resistance of the Vatican has brought upon them, they will be more than human if they do not let the difference between themselves and Rome revealed here grow into something like resentment. The intellectual divergence we have already examined. The combined differences justify the Cardinal's words that a turning-point has been reached. We wish we could see some signs, however small, that the situation will be turned to good instead of to ruin, for we are no wishers of evil to the Roman Church, in France or elsewhere. If we wished it ill, we should rejoice at, not deplore, the fatal obscurantism and illiberality of view displayed in the Montagnini papers. Burke said of the Jacobins of the Revolution that they would "rather domineer in a parish of atheists than rule the whole Christian world." A similar spirit seems to possess the Vatican of to-day. They would rather domineer in a parish of Ultramontanes than lead the spiritual and religious revival of Latin Christianity.

THE SALVATION ARMY AND ITS WORK.

BY C. COHEN, IN LONDON "FREETHINKER"

FULL information concerning the Salvation Army and its work has long been a desideratum among many who have noted the growth of that body, with the prominence given to its leader. Unfortunately, no such detailed information has been furnished by the Army for the use of the public to which it appealed for support. What has been forthcoming is vague statements concerning the value of its social work, which, when circulated through press agencies, have come upon the public with all the weight of corroborative and independent testimony. Under these circumstances, a recent work on the Army ("The Salvation Army and the Public," by John Manson, Routledge & Sons) is the more welcome. To that work I am chiefly indebted for what follows, and to that volume I refer all my readers who wish for a fuller treatment of the Salvation Army and its methods.

The greatest enemy of the Army will not deny that, from many points of view, it is a remarkable organization. To begin with, it is essentially a one man organization, with all its property at the absolute disposal of General Booth. Over the members of the Army, General Booth exercises an autocratic sway, anyone showing symptoms of independence being "squeezed" out. This independence is further guarded against by each person on joining swearing to obey the General's orders without question, disloyalty to the General being characterized as disloyalty to God. It has an elaborate system of trading, its own Insurance Society, and its own bank, the latter standing in a peculiar relation both to the public and to the Army. The capital of the Reliance Bank is divided into 60,000 £1 shares. Of these, General Booth holds 59,991, leaving 9 shares to be divided among the Board of Directors. This bank (General Booth) borrows money from the public, lends it at interest to the head of the Army (General Booth), who lends it at interest to the local branches of the Army, which in turn appeal to the public for funds to pay the interest fixed by General Booth to pay to General Booth to pay to the public. The security of the Bank would thus seem to depend upon the raising of collections, and were these to fall off it is quite possible that investors might have to whistle for both principal and interest.

Unlike most religious organizations, the Army does not depend upon its members for financial support—these contributing but a fraction of the total income. Its main dependence is upon the outside public. But religiously, the Army is a ghastly failure, and it is this circumstance that explains much of what follows. Not only is the religious side of the work weakest where the Army has been established longest, but most Christians

would to-day repudiate the crude barbarity of the Army's religious teachings. While every other church is striving to broaden and humanize its teachings, the Army remains committed to the crudest and most hopeless of doctrines, while the instructions to "officers" is still to harp upon "Hell fire" and the principle of fear as the best means of winning converts. Still less would educated people countenance the disregard of the ordinary decencies of life as laid down in the General's instructions to his followers. When people are plainly told that Army officers visiting an unsaved dying man must disregard a desire for the quiet and comfort of sick persons, but must "tell the truth in the most solemn and pointed manner," without any regard to the wishes of those in charge, and at the funeral of such a person "warnings of the plainest kind must be poured out," for the benefit of the unsaved ones standing round, it may be taken that such conduct would scarcely command support in the shape of collections—and this is the only support the Army cares about or seeks.

If the Army depended upon the success of its religious work for support, it would soon sink into insignificance. General Booth is well aware of this, for his appeal for funds is made upon the broad ground of social service to the community, and not upon the work of the Army as a religious body. Whether the claims advanced by General Booth as to the value of his social work are solidly based remains to be seen. It is enough now to note the fact that the credit of the Army rests, with the public, upon its effectiveness as an organization doing a social work quite irrespective of personal views on points of religious belief.

A few facts will make this plain. Prior to 1891 the number of Salvation Army "Corps" showed a small but steady decrease year by year. In 1890 the "Darkest England" Social Scheme was started. The General stood forward as one with an elaborate scheme of social reform, by the application of which the "submerged tenth" were to be taken in hand and converted into useful citizens. The effect of the booming of this scheme was, not only that the number of the "corps" increased, but that there was a marked growth in the contributions. Thus in 1889, the Self-Denial Fund yielded, in round figures, £14,000. In 1906, it had reached £72,000. In 1890, the property of the Army was valued at £377,000. In 1904, it was valued at over one million sterling. One must also bear in mind that in his public parades round the country, the General lays continuous and chief stress upon the social work done by the Army, the religious aspect being almost confined to the columns of the *War Cry*, which appeals to a somewhat different public. The circulars sent round during Self-Denial Week in 1905 laid almost entire stress upon the work of the Army in "relieving the poor, nursing the sick, reclaiming the

drunken, raising the fallen, caring for the children." The reason for this is obvious, and it amply proves that the Army depends upon its supposed social work for financial support.

The public gets, then—or imagines that it gets—if not full value, at least fair value for its money. How far is this belief borne out by facts? It is obvious, to begin with, that upon the total mass of misery, vice, and destitution, the Army has had no appreciable effect. Apart from other reformatory causes, the drinking, the destitution and the misery are as great where the Army has been at work for years as they were before it commenced. And it is not a little curious that the "pub-booming" visits of Salvationists, with the inevitable collecting-bag or tambourine, are immensely more frequent round the West-end, where the frequenters are better dressed and probably part with their coppers sooner, than among the poorer quarters in East and South. Nor can it be said that the fact of the Army setting itself up, with public money, as firewood or match-makers, and competing with already established firms, can in any sense lessen the problem of the unemployed. The public will neither use more matches nor burn more wood because the Army makes them, and one may fairly argue that, if the Army finds work for one man at one point, it displaces someone else at another.

Let us see how the social work of the Army looks in the light of a few plain facts, and also how much reliance can be placed upon General Booth's statements in connection therewith. When, in 1891, the "Darkest England" Scheme was launched, a Trust Deed was drawn up providing that all money or property given for that scheme was to be kept absolutely distinct and expended for social purposes only. The Salvation Army was merely the instrument of its distribution. Yet in the *War Cry* for January 6 of this year, the General informs a correspondent that the social work is an integral part of the Army, "as the arm is a part of the human body." As we have seen, in collecting the Self-Denial Fund, almost the whole emphasis is laid upon the social work amongst the poor. Yet General Booth, in his instructions to the officers of the Army, declares the effort to be "mainly in aid of the International Funds of the Army the money raised is principally devoted to the work of the Army in other parts of the world." And, as a matter of fact, out of £55,861 9s. 2d., collected in 1904, less than a fifth was spent in social work. It may be safely assumed that, were the general public aware that the main object of Self-Denial Week was to keep Salvation Army religious work going in other parts of the world, the collections would hardly be what they are.

Again, in 1903-4 a Mansion House Fund was opened for the benefit of the unemployed. The Fund sent a number of men down to the Hadleigh

Farm Colony. General Booth's statement of the matter in the *War Cry* was : "We received 400 married men, and for their labor on the Colony these men were supplied with board and lodging and 15s. a week." The facts are : (1) Only 219 were sent—not 400 ; (2) it was the Mansion House Committee, not the Army, that gave the men's families an average of 13s. 11d. each ; (3) for every man sent to Hadleigh the Army received 10s. 6d. per week as pay for board and lodging ; (4) what the Army gave the men was not 15s. a week, but 6d. ; and in return for this they had the whole result of the men's labor during the time they were on the Colony ; and as these were decent working men out of employment, and not wastrels, they were certainly not overpaid. Misstatement could hardly be more deliberate or dishonest than this. No wonder the Army declared itself ready to take another 1,000 men on the same terms ! To say nothing of the profit on the 10s. 6d. per head, the profit on the labor of 1,000 men would certainly be worth at least £3,000.

(To be concluded.)

Book Notices.

DISCOVERY OF A LOST TRAIL. By Charles B. Newcomb. Lee & Shepard, Boston. Boards, \$1.50.

The author says "there is nothing new in the book," and to the thinking and reading public this is perhaps true. Yet to those who get their ideas from the orthodox preachers and such books as they are willing to permit their flocks to read, the volume will appear quite as liberal as they will desire. To the advanced student of nature, or to anyone who has cut loose from the thralldom of superstition, it may seem somewhat insipid, but, containing as it does much new thought, it cannot but have a good effect upon those who would absolutely refuse to read more radical literature.

It teaches self-reliance, and promises so much as a reward for the casting aside of foolish fear that I feel like forgiving the author for his rather frequent reference to "the infinite." By the way, I am sorry he did not give his definition of "the infinite." To me it seems to be a harbor into which any kind of craft can go for shelter, and that it is often made use of by the crafty.

The book is sufficiently mild in tone to be read by the orthodox, and will stimulate thought and beget a desire for freedom. Therefore, welcome.

DESIDERATUM.

OF MEN AND OTHER THINGS.

—:O:—
BY MAD MURDOCK.
—:O:—

"WHAT SHALL WE DO WITH CHRIST?"

"THE auditorium of the Walmer Road Baptist Church was crowded to the doors on the occasion of the preaching of the baccalaureate sermon by Rev. Charles A. Eaton, D.D., of Cleveland, formerly pastor of the Bloor St. Baptist Church.

" 'What shall we do with Christ?' was the text that he chose. Applying it first to matters of scientific import, he declared that the scientists who had been able to dissect and examine man would, during the coming century, have to face the problem what to do with Christ. Commerce was the force which could be relied on to spread the Christian word in all parts of the land. Since it had become world-spread, rather than local, commercial men had realized the need, and in the future commerce would be the mightiest agent for the dissemination of Christian principles. 'Commerce would be drawn with irresistible strides to the cross of Christ.' One moral basis would have to be adopted the world over, and it would not be the codes of Confucius, Buddha, Mohammed, of the anarchists or the materialistic scientists, but that of Him who gave to the earth the brightest blossom of moral truth.

" 'In the future our politicians may well become our priests,' declared the speaker, declaring that the political life of the world would take the same trend as the commercial."

In these days of high taxes, dear rent, dear money, and such a scarcity of labor that unskilled laborers—who have nothing to do all day and every day but tote bricks, twenty-five at a load, up a shaky ladder or two—can get twenty-five cents per hour and are not asked to work more than nine or ten hours per day, it becomes a live question. Time was when a body could go into trade and make money by selling almost anything, from a shoddy shirt to a shoddy sermon, but that is all changed now, and the merchant who relies on individual effort must be crushed between the upper and nether millstones of high expense and small profits. At such a time comes the man with the central idea that is to Christianize the world in such a way that

IT WON'T COST A CENT.

Rev. Charles A. Eaton (D.D)—he was not that a few years ago when here, before John D. Rockefeller bought him, took him over to Cleveland, and put a brand new brass collar on him—strikes at the root of the matter when he says, after asking the question quoted at the beginning of this article: "Commerce will be drawn with irresistible strides to the cross of Christ."

It would be unpardonably stupid on our part did we fail to catch the trend of the worthy doctor's remarks. We can see at a glance what he meant, and while giving him full credit for the general idea, we hasten to offer our aid: turn Christ into a Limited Company capitalized at a Billion Dollars. They could call it

THE GOSPEL DEVELOPMENT AND EXPLOITATION CO., LTD.

with properties all over the world on which options could be secured. Get it incorporated under the laws of New Jersey : shares non-assessable and no personal liability to the shareholder. Our plan should be to offer a quarter of the stock to the public at a discount of say fifty per cent., and out of the proceeds pay for the properties and erect a working plant. Another quarter of the stock could be sold as ten per cent. preference stock non-accumulative, at a premium of one hundred per cent. or \$200 per share. Of course the other half of the stock would have to go to the promoters of the enterprise for the expense incurred in getting up the company. Out of capital they could pay a dividend of five per cent. on the common, 10 per cent. on the preferred, and carry forward five per cent. to the contingent fund, 5 per cent. to the credit of profit and loss, and five per cent. to the depreciation of plant. Expert examiners could be hired to show that the plant was really in better condition than when installed, which would reflect credit on the management and make the shareholders sorry they hadn't bought more shares when they were cheap. The directorate would then have the shareholders where they wanted them, and, after prayers and singing part of that glorious hymn of Montgomery's :

“ With offerings of devotion
 Ships from the isles shall meet
 To pour the wealth of ocean
 In tribute at His feet ;
 Kings shall fall down before him,
 And gold and incense bring,”
 Arompa rompa rorum,
 Ta ro ra rum tum ting, etc.

They would be able to pass a by-law increasing the capital to two billions and have it all over-subscribed in ten minutes from the opening of the lists. At the end of the second fiscal year the moneys out of which dividends had been paid could be charged to bad and doubtful debts, and the premiums paid on the new issue of stock could all be used to pay more dividends and to provide for betterments.

Thus, by the judicious use of expert and well-paid auditors, could in time a merger be formed of all the industries and individuals who name the name of Christ, so that every bank robber, bunco steerer and bar tender would have to come into the Trust or go to—in fact would be driven out of business.

Of course it would be necessary to have a first-class General Manager, and we beg leave to nominate Rev. C. A. Eaton, D.D., as the man for the position. We feel certain that with that part of the organization settled on we could induce John D. Rockefeller to take the presidency. A very vigorous directorate could be picked out of such names as Rev. Dr. Torrey, Rev. Ignis Fatuus,

Mrs. Eddy, Leopold, First Butcher of Belgium, Rev. Shearer, Rev. Crossley, Rev. Hunter, Rev. Alexander, Rev. Thirdly, Revs. Fourthly, Fifthly, Sixthly, Seventhly, and Rev. Finally.

We could get up a prospectus that would refer to the great strike that had just been made on the Eaton Claim showing high values in Christ. We could show assays made by the Archbishop of the Baptist Church running as high as 20,000 ounces per ton, and values increasing as the levels were lowered.

On the Torrey Claim we could find several veins showing streaks of sanctity, and the surface indications would point to large quantities of pay dirt.

On the Leopold Claim we would be certain to

FIND CHRIST IN LARGE QUANTITIES

by the expenditure of a little cotton cloth and a few tons of smokeless powder.

On the Alexander Claim Christ was being found almost pure, so pure that it needed but the singing of a few glory songs to leave it ready for the mint.

The enterprise would be sure to

YIELD LARGE DIVIDENDS TO THE DIRECTORS

from the sale and manufacture of Bibles, Breechelouts, Bayonets, Beer, Babblers' Blood Bitters, Brass Knuckles, Company Bonds, and Baccalaureate Sermons. We could each have a hundred-devil-power auto, and a steam yacht capable of making forty knots per hour; that is, the directors could have these things. What about the common herd? There is a question. Our answer is, no one has any right to belong to the common herd. Yet there are compensations, for saith the Scripture,

"Blessed are the poor . . . for theirs is the kingdom of heaven."

And again we have the words of a great American financier,

"The people be ———."

With these solemn texts before us it would be flying in the face of Divine Providence to try to mend industrial conditions. Life is too short. We want progress; it inheres in every human breast.

"Man wants but little here below," but we also want it, and if by any device we can make him yield up half of it by making him believe he is increasing his store,

LET US, IN THE NAME OF CHRIST, DO IT,
so that we can say with the Psalmist:

"*My* table thou hast furnished
In presence of my foes,
My head thou dost with oil anoint,
And *my* cup overflows."

For the rest, we can wear a bit of the true cross about us, and at Christmas and Easter wear a shaving on our shoulder, and sawdust on the sleeve of our shirt.

MONTHLY WAIL OF THE SAD SUNDAY SOCIETY.

—:O:—

BY JETSON.

—:O:—

THE Chairman, Mr. McCant, took the chair at 8 o'clock. Around the room was emblazoned "Hope, Faith and Charity, the greatest of these is Charity." The Chairman expressed pleasure at seeing so many present. There were eight, one more than usual, testifying to the increasing interest taken in the good work.

Reverend Dr. Jeremiah Sheerall led in prayer, which consisted of specific instructions to the Deity how the Universe should be run. As he finished, from force of habit he announced "A collection will—" then sat down abruptly.

Reverend Uriah Grabmore reported having addressed 57 meetings with the usual benediction, "A collection will now be taken." After deducting his travelling expenses a balance of \$1.90 remained that had been duly paid over to the treasurer.

The meeting viewed with alarm the continued desecration of the Sabbath, and appointed a delegation to wait upon the authorities urging a more stringent enforcement of the law passed by their recent convert, the saintly and evangelical Hon. A. B. Aylesworth.

The legal decision that selling candies on the Sabbath was not a crime met with strong disapproval. The legal adviser of the Society demanded that the case be taken to the Privy Council, provided the Ontario Government paid his expenses as usual. He was strongly of opinion that the decision would be reversed and that the wicked child that consumed the candy would also get six months.

The meeting also viewed with alarm the prevalence of baseball games in the Province of Quebec, and instructed the Secretary to send a strong protest to the Lieutenant-Governor of Quebec on the subject urging that every case be prosecuted, and offering the assistance of the Society's own Christian detectives at the nominal fee of \$5.00 per day.

The case of the reverend brother now doing six months' hard labor in Georgia for flaying his twelve-year-old son because he played baseball on Sunday was discussed. A resolution of sympathy for the brother in trouble was passed and a memorial sent to the Governor-General asking him to request the United States authorities to release him.

It was resolved to request the Government to order that every judge before trying a breach of the Lord's Day Act should pass an examination before the S. S. Society, showing that he had mastered the Act and informed himself of the penalties for infraction thereof.

Having regulated the affairs of the continent the meeting adjourned singing—

Little deeds of kindness,
Little words of love,
Make our earth an Eden
Like the Heaven above.

Selections from Our Contemporaries.

CHICAGO—POLITICS AND PRINCIPLES.

EMMA GOLDMAN, IN "MOTHER EARTH."

I ARRIVED in Chicago at the high tide of politics, the various parties wrangling, huckstering, and wrestling for political supremacy, each claiming to stand for a principle—the greatest good of the people. What Bernard Shaw says of the English in "The Man of Destiny" holds equally good of us in this country :

"When the Englishman wants a thing, he never tells himself that he wants it. He waits patiently until there comes into his mind, no one knows how, a burning conviction that it is his moral and religious duty to conquer those who have got the thing he wants. He is never at a loss for an effective moral attitude. As the great champion of freedom and national independence, he conquers and annexes half the world and calls it colonization. When he wants a market for his adulterated Manchester goods, he sends a missionary to teach the natives the gospel of peace. The natives kill the missionary, he flies to arms in defence of Christianity, fights for it, conquers for it, and takes the market as a reward from heaven. In defence of his island shores he puts a chaplain on board his ship, nails a flag with a cross onto his top-gallant mast, and sails to the ends of the earth, sinking, burning and destroying all who dispute the empire of the seas with him. You will never find an Englishman in the wrong. He does everything on principle. He fights you on patriotic principles, he robs you on business principles, he enslaves you on imperial principles, he bullies you on manly principles."

No better picture could be drawn of our own good people, especially our politicians. Of course they do not want the job of mayor, governor, or president ; of course they do not want to get fat as the proverbial seven cows ; it is only for a principle that they enter politics, for the dear people's sake, for municipal ownership's sake, for the sake of purifying our bad morals, for good government, for child labor laws, factory improvement—for anything and everything, only not for their own sake. 'Tis for the sake of principle our politicians fight, lie, and abuse one another ; for the sake of principle they invest their money in land robbery, in cotton mills where the children of the dear majority are forced to work under the industrial lash, or in stockyards and packing-houses where human beings are made to rot in filth. . . . For the sake of principle the Socialistic paper of Chicago devotes its front page to the discussion of "Gowns for the Ladies," and a Socialistic candidate appeals for votes on the ground that he has a

good law practice and an income of a hundred thousand dollars. And the majority goes into the trap and allows itself to be humbugged—for the sake of a principle.

WHO CONTROL THE GOVERNMENT ?

BY EX-GOVERNOR L. F. C. GARVIN, IN "SINGLE TAX REVIEW."

It is a common saying that "the people have as good government as they deserve." Although uttered by radical as well as conservative speakers, the statement has always impressed me as being untrue. In fact, the people of this country have completely lost control of their own government. Every department of it, executive, judicial and legislative, national, state and municipal, is out of their hands and beyond their reach.

In order to effect a radical reform of any kind, not merely a majority, but at least four-fifths, and probably nine-tenths of the voters must be in its favor. Not infrequently the people can choose a satisfactory executive, but his powers are so minimized by constitution and laws that he can accomplish but little in the way of popular reform. The judiciary, on the contrary, whose function it is to act as a brake upon the legislature, the executive, and upon the people themselves, is endowed with too great authority by the organic laws which create it.

As to the legislatures, not one in the United States is at all representative of the will of its constituents. The most that can be expected of any of these bodies is that it will enact haltingly some particular measure which was made the leading issue in its election. The choice of legislators from single election districts must result, as a rule, in their representing money rather than a majority of their constituents.

Government in this country is in the control of an exceedingly small minority of the people, a class of men utterly opposed to radical reforms. Our rulers are—

- (1) Trust magnates and other beneficiaries of monopoly ;
- (2) Nearly all of the very rich, who, quite naturally, are satisfied with the bridge that has carried them safely over ;
- (3) The great body of the newspapers of the country, which, if not owned by, are affiliated with, the conservative rich ;
- (4) Most of the office-holders, whose positions have been won by the lavish use of money in their behalf.

These four classes are followed and supported by a great multitude, who allow their employers or the editors of the leading newspapers to do their thinking for them, and are not opposed by another mass of voters, who seem indifferent because they can perceive no chance or hope of successful resistance.

DOGMATISM OF THE NEW THEOLOGY.

J. T. LLOYD, IN LONDON "FREETHINKER."

These preachers of "the new and better Evangel" laugh the charge of "Pantheism" to scorn. They glory in being more than Pantheists. They say: "Pantheism is that system of thought which affirms the immanence but denies the transcendence of God. When the New Theology insists upon the Divine immanence, it does not deny the Divine transcendence. The term Pantheism is therefore a misnomer." We will not quarrel about the definition of Pantheism; nor will we quarrel about the meaning of Christian Theism as interpreted by the New Theology. All we wish to point out is that all the "isms" concerning "God" are purely the creations of the human brain, and that all who profess to speak in God's name are only airing their own opinions. In this region one man's opinions are neither better nor worse than another's, for they are all alike based on ignorance.

"But," these neologists exclaim, "God is revealing himself to men to-day." Indeed! But how do you make that out? If your claim is true, how do you account for the conflicting messages that come from him? At the City Temple he says one thing; at Westminster Chapel another, almost the very opposite; and in Little Portland Street something different still; and each of his representatives at these three centres of illumination charge the other two with woefully and disastrously misrepresenting him. Is it not much more reasonable to conclude that all who claim to speak for God are laboring under a terrible delusion?

The inconsistencies of the New Theology are amazing. If Paul is quoted against it, the retort is that Paul only expressed his own opinion, which is by no means binding. It necessarily follows that when these neologists speak they too are only expressing their own opinions. And yet both in the Pulpit and in the Press they express themselves as if they were infallible exponents of the will of God. Orthodoxy they denounce in the most violent terms, while they visit unbelief with cheap sarcasm and contempt and deliberate misrepresentation. To all their opponents alike they say: "We have come; let the whole earth keep silence; we have the new and better Evangel; in this twentieth century all who differ from us find themselves dismoded, obsolescent, out of date—both the orthodoxy and the Rationalism of yesterday become the anachronisms of to-day."

Such is the new theological dogmatism, and it stands utterly condemned by its own presumptuous, arrogant, contemptuous, and self-sufficient spirit and tone.

Lady of House—Martha, was your husband good to you during your illness? Martha—Yes'm. He was more like a friend than a husband.

A Reader's Gleanings.

WHAT THE ANCIENTS KNEW OF GEOGRAPHY.

The earliest map of which we have record is that of Anaximander of Miletus, about 600 B.C., but no particulars of it remain. Herodotus mentions a map made in 500 B.C. by Aristogoras of Miletus who went to Sparta when Kleomenes held the government, "having a brazen tablet on which was engraved the circumference of the whole earth," to induce Kleomenes to aid the Ionians against Persia. The works of Hekataeus of Miletus, about 500 B.C., represent Africa as surrounded by the sea. Eratosthenes, 250 B.C., measured the size of the earth by the difference of latitudes between Assouan and Alexandria; that is, he measured a celestial arc in order to find the terrestrial circumference. He made it very near the same as we do, and the difference may be due to our imperfect knowledge of the exact dimensions of his unit of length. It amazes one how modern text-books can go on printing such facts as this side by side with the statement that the ancients thought the world was flat; it shows a lack of co-ordination among the authorities. Ptolemy drew his maps as we do, but they were projections of the sphere, as we know from his works, which contain examples of the projections. Thus the idea of a flat earth was nothing more than a belief of the uncultured or else a convenient and recognized convention.—"*Student*," in *New Century*.

THE HIGHWAY.

I saw a wide, sun-beaten street,
Where through a throng, with hurrying
feet

But downcast and unlustrous eyes,
Swept by—in search of Paradise.

The street stretched on, a long straight
line,

To the horizon's far confine,
Undeviating, shadeless, bare;
And the poor souls that plodded there
Were blind with sun and choked with
dust,

Yet toiled on in the joyless trust
That somehow, somewhere, far or near,
The haven they longed for must appear.

And all along this barren way
Were walls to guard the lands that lay
Green-wooded, cool, on either side.

"Ah, lift your eyes and look," I cried;

"Behold, where close beside you lies
The flowery vale of Paradise!

One step, one leap and you are free
To wander through the shadowy lea,
Or lie outstretched on Nature's breast
And slake your troubled souls with rest."

But words were vain, for few among
The thousands in that hurrying throng
Stayed even to answer; and those few
Said: "Nay, we do as others do!

We follow on, we may not stay;
We dare not leave the world's highway!
Go pipe your song, and dream your
dream,

And feed your soul on things that seem;
But be our haven near or far,
We place our trust in things that are."

—C. M. Lewis, in *Harper's Magazine*.

A PLEA FOR THE TORTURE OF SUSPECTED WITCHES.

King James I. applied his own knowledge to investigating the causes of the tempests which beset his bride on her voyage from Denmark. Skilful use of unlimited torture brought these cases to light. A Dr. Fian, while his legs were crushed in the "boots" and wedges were driven under his finger nails, confessed that several hundred witches had gone to sea in a sieve from the port at Leith, and had raised storms and tempests to drive back the princess.

With the coming of the Puritans the persecution was even more largely, systematically, and cruelly developed. The great witchfinder, Matthew Hopkins, having gone through the county of Suffolk and tested multitudes of poor old women by piercing them with pins and needles, declared the county to be infested with witches. Thereupon Parliament issued a commission, and sent two eminent Presbyterian divines to accompany it, with the result that in that country alone sixty persons were hanged for witchcraft in a single year. In Scotland, matters were even worse. The *auto da fé* of Spain was celebrated in Scotland under another name, and with Presbyterian ministers instead of Roman Catholic priests as the main attendants. At Leith, in 1664, nine women were burned together. Condemnations and punishments of women in batches were not uncommon. Torture was used, far more freely than in England, both in detecting witches and in punishing them.

The natural argument developed in hundreds of pulpits was this: If the all-wise God punishes his creatures with tortures infinite in cruelty and duration, why should not ministers, as far as they can, help him?—*Andrew D. White.*

A GOLD BRICK.

According to the terms of the Morson decision the Lord's Day Act is a means of increasing and multiplying the Sunday trading it was meant to abolish. A restaurant license is all that is needed to qualify a store for the sale of almost everything but drygoods and boots and shoes on Sunday. A law that authorizes the sale of food authorizes the sale of everything but clothing, newspapers and stationery. A grocery store, with a restaurant license, can open its doors and sell everything in stock, according to the letter and spirit of the Morson decision. There was a good deal of premature gratitude for the Lord's Day Act. The measure was in a sense a reward for the silence of the Protestant churches of Ontario when the education liberties of the West were being betrayed. The Lord's Day Act was described as a large-sized gold brick. The Morson decision indicates the essential accuracy of that description.

SAFE AT HOME.

Little Fred's father had been away for several days, and every night he added a special appeal in his behalf to his prayer.

"Bless papa and take care of him while he is away," he added one night as usual, when he suddenly raised his head and listened. "Never mind about him now, Lord," concluded the little fellow, "I hear him down stairs."

VALUABLE BOOKS RECENTLY PUBLISHED.

Books can be obtained from office of Secular Thought.

- DARWINISM AND THE PROBLEMS OF LIFE.** A Study of Familiar Animal Life. By Conrad Guenther, Ph.D., Professor at the University Freiburg in Baden. Translated from the Third Edition by Joseph McCabe. London: Owen & Co. 436 pp., roy. 8vo, cloth, \$3.50.
- SIX HISTORIC AMERICANS.** By John E. Remsburg. A handsome volume of about 550 pages, with full-page portraits, containing all the available evidence for forming a just estimate of the religious views of Paine, Franklin, Washington, Jefferson, Lincoln, and Grant.
- ERNST HAECKEL'S "EVOLUTION OF MAN"** has been issued in one volume, cloth, lettered, with a new portrait of the author; we can supply it at 90 cents, post paid. The second part is also ready, in paper cover, 192 pp., 199 illustrations, price 25c.
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- "A FEW FOOTPRINTS,"** by J. Passmore Edwards. 100 pp., paper covers, 25c.; cloth, 40c.
- A TRIP TO ROME.** By Dr. J. B. Wilson, M.D., President National Liberal Party, Associate Delegate to the First International Freethought Congress at Rome, September, 1904. Lexington, Ky.: J. E. Hughes, Publisher. Demy 8vo., 350 pages, cloth bound, \$1.25, post paid.
- A SHORT HISTORY OF FREETHOUGHT, ANCIENT AND MODERN.** By John M. Robertson. Two volumes, demy 8vo., cloth, by post in Canada, \$7. Watts & Co., London.

The most valuable record of Freethought progress yet published.

- THE EVOLUTION OF MAN: A Popular Scientific Study.** By Ernst Haeckel. Vol. I. Human Embryology or Ontogeny. Translated from the 5th (enlarged) edition by Joseph McCabe. With 209 illustrations. R. P. A. Cheap Reprints. 25c. Watts & Co., London.

This magnificently illustrated work should be in the library of every Freethinker.

- REPORT OF THE INTERNATIONAL FREETHOUGHT CONGRESS** held at St. Louis, Mo., October 15-20, 1904. Published by the Truth Seeker Co., 62 Vesey St., New York. Copies to be had, price 50 cts., by addressing Mr. E. C. Reichwald, secretary, 141 South Water St., Chicago, Ill.

- HAECKEL'S LAST WORDS ON EVOLUTION.** A Popular Retrospect and Summary. By Ernst Haeckel, of Jena University. Translated from the Second Edition by Joseph McCabe. With three plates and Haeckel's latest Portrait. Royal 8vo, cloth, \$1.75. London: A Owen & Co., 28 Regent Street.

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SECULAR THOUGHT

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J. S. ELLIS, Editor.

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A DOUBT-SUGGESTING REVELATION.

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I BEGAN to doubt if it was possible that an omniscient God would give a *revelation* to men that would set all the world "by the ears" in their efforts to interpret it.—R. C. ADAMS.

GOLDWIN SMITH'S LATEST EXPLANATION.

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BY GOLDWIN SMITH, IN NEW YORK "EVENING SUN."

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INTEREST is evidently felt in questions which I have been permitted to treat in your columns, and after the notices and queries which I have received there are points on which I should like, if you will allow me, to set myself right. Let me say that I speak and have spoken throughout as an inquirer, not as a teacher.

I. I heartily accept evolution and abandon the traditions which it has displaced. I would only be on my guard against being carried away, as by great discoveries we are in danger of being. Evolution, as so far revealed, is physical. It has not yet undertaken to account for the higher man, his gifts, his ideas, his aspirations. I do not suppose that there is any miraculous change or that development is not continuous. Yet there may be an essential change, as there is from the germ to the living man. There is, I believe, as yet no attempt to account for the potentiality of the germ, which in its way is perhaps as great a miracle as the potentiality, intellectual, moral and spiritual, of the physical man. Man alone of all races is progressive. This in itself is a distinction, absolute and essential, between him and the brutes.

II. I have not broached any extreme doctrine of the freedom of the will. Action, of course, has its spring in motive, motive in character and the complex influences which form it. I only venture to demur to the necessarian theory as opposed to our consciousness, while by excluding freedom it excludes anything that can be truly called morality or moral judgment

of action. It assumes that the motive is the sole factor. To me it appears that there are two, the motive and the volition. In actions which are matter of course we are not conscious of the duality. In doubtful actions, where there is a conflict of motives, we are. Upon what other theory can moral responsibility or consciousness exist?

III. The leaning to orthodoxy with which I am gently reproached does not go beyond a conviction, drawn from the study not of theology but of history, that of all the types of character hitherto produced the Christian type, founded on a belief in the fatherhood of God and the brotherhood of man, appears to be the happiest and the best. At its birth it encountered alien and hostile influences: Alexandrine theosophy, Oriental asceticism, Byzantine imperialism. Later it encountered the worst influence of all, that of theocracy engendered by the ambition of the monk Hildebrand. Theocracy, not Catholicism or anything spiritual, has been the source of the crimes of the Papacy; of the Norman raids upon England and Ireland; the civil wars kindled by Papal intrigue in Germany; the extermination of the Albigenses; the Inquisition; Alva's tribunal of blood in the Netherlands; the massacre of St. Bartholomew; the persecution of the Huguenots; Jesuitism and the unspeakable evils, religious, moral and political, which Jesuitism has wrought. Through all this and in spite of it all Christian character has preserved itself, and it is still the basis of the world's best civilization. Much that is far outside the Christian creed is still Christian in character and traceable to a Christian source.

IV. I fully admit that society can be regulated by a law framed for mutual protection and general well being without the religious conscience or other support than general interest. But if individual interest or passion can break this law with impunity, as often they can, what is there to withhold them from doing it? What is the value of a clean breast?

V. The fatherhood of God seems to be implied in the Christian belief in the brotherhood of man. By using the phrase I meant to designate Christianity, not to open the question of Theism, with which in itself I have not attempted to deal. It does not seem possible that we should ever have direct proof through human observation and reasoning of the existence of Deity or of the divine aim and will. To some power, and apparently to some moral power, we must owe our being. We can hardly believe that creation planned itself or that the germ endowed itself with life and provision for development. But what can have been the aim of creation? What can have led to the production of humanity, with all the evil and suffering which Omniscience must have foreseen? What was there which without such a process mere fiat, so far as we can see, could not produce? The only thing that presents itself is character, which

apparently must be self-formed and developed by resistance to evil. We have had plenty of "evidences" in the manner of Paley or the Bridgewater Treatises, met by sceptical argument on the other side; but has inquiry yet tried to fathom the mystery of human existence?

VI. One thing for which I have earnestly pleaded is the abolition of clerical tests, which are in fact renunciations of absolute loyalty to truth. Would this involve the dissolution of the Churches? Nothing surely can put an end to the need of spiritual association or to the usefulness of the pastorate so long as we believe in spiritual life. I think I have seen the most gifted minds, such as might have done us the highest service in the quest of truth, condemned to silence by the tests.

MISSIONARY WORK IN CHINA.

WILLIAM T. ELLIS, who has been to China to investigate the missionary question, writes a lengthy article in the *New York Tribune*, from which we extract the following pages:

"On the ship between Che-Foo and Tien-Tsin I was talking over a variety of Far Eastern topics with a British merchant who had lived for more than twenty years in Tien-Tsin. He was plainly a gentleman, a man of family, of breeding and social standing, and in all respects his views had been temperate. Without his knowing my interest in the subject, the conversation drifted to missionaries. 'Really some one should look into this missionary business,' he said. 'It is not what people at home think it is. You go up to Peking, and you will find the missionaries living in compounds as big as legations. And during the Boxer trouble they looted frightfully. There was one missionary, a Mr. Bank, who was trade interpreter to a British punitive expedition with the honorary rank of second lieutenant. At every village he would demand a large sum of money, in the name of the commanding officer, which he would quietly pocket himself. At length word of this reached the British authorities, and the missionary was asked for an explanation. He flatly denied everything. Then he was offered his choice of standing a fair court martial, with the assurance that he would be shot if found guilty, or of being deprived of his rank and of being dismissed from the service in ignominy. He chose the latter, thus practically confessing his guilt. Missionaries all say: 'Poor Mr. Bank!' and look upon him as a martyr, although the board that employed him took a different view of the matter and discharged him. He lives in Tien-Tsin to-day, and is a rich man.'

"Now this attitude of many English speaking residents of the Far East toward missions means something. It is not a sufficient answer to fling charges, as missionary supporters commonly do, at the moral character of the white communities in port cities. The man above quoted is, as has been said, an honorable man of position, and his statements were specific."

Mr. Ellis says that an investigation proved that every word the British merchant had said was true except as to the attitude of the other missionaries towards the culprit. They denounced Mr. Blank as well as other defaulters in harsher terms than even those used by the merchant. One such ex-missionary thief they spoke of as "the prize coward of the Pekin siege." Mr. Ellis says that at the treaty ports there are quite a number of ex-missionary traders, and that there would be nothing dishonorable in the fact except that it is a violation of accepted missionary ethics. The same thing might be said of the ordinary preacher who quits the pulpit to go into real estate. The bad point is that in which the preacher or the missionary pretends that he is "doing his stunt" for anything but pay—that, in short, he has a "call from God" to do a certain class of work. Further on Mr. Ellis says:

"Some of the sweeping assertions of the missionaries concerning the evil lives of non-missionary foreigners are as unfounded as many of the criticisms which the latter make of the missionaries. Investigation reveals the fact that in Tientsin more effort is put forth by the non-missionary residents than by the missionaries themselves in behalf of the moral welfare of the Anglo-Saxon young men and for the reclamation of those who have strayed.

INCOMPETENT MISSIONARIES.

"An interested critic could probably prove the charges of narrowness, exclusiveness and censoriousness against many members of the missionary body there, admitting the noteworthy exceptions. All this might be comprehended in the phrase, general unfitness for missionary work in a port city. It is a singular lack of perception on the part of the mission boards in America and Europe, which often put in the open ports missionaries who by social gifts, intellectual equipment, and by temperament are least likely to do the most effective work there, both among the natives and the foreigners. No end of misunderstanding and misrepresentation would be escaped by a wiser method on the part of the boards."

Of course, the natural explanation is, that to keep up the extensive missionary organization, it is necessary to keep up the supply of missionaries, and the board must perforce appoint the persons available and who are willing to enter the missionary business. That they should be qualified to do good work is a secondary consideration.

Mr. Ellis tells the story of a medical missionary who refused to attend the European wife of the secretary of a Government school, who was suddenly taken ill. "I came to treat the Chinese," he said, "and I cannot take other patients." To avoid another similar occurrence, the secretary had to remove from the Chinese quarter, where he was doing good work, to the European settlement. Probably, says Mr. Ellis, this was an extreme instance of missionary charity.

INDEPENDENT MISSIONARIES.

That the missionary enterprise is a profitable one seems to be evidenced by the facts Mr. Ellis mentions regarding some independent missionary enterprises. One of the biggest is that started and carried on by a Mr. Houlding, an American Congregationalist who gets his financial support from various churches in the West and Middle West of the United States. During the past eight years he had imported sixty-eight missionaries into China, and last year alone received over \$20,000 from his home supporters. Most of his missionaries come out at their own expense, and put all their possessions into a common fund from which there is no withdrawal. Like Dowie, Booth, and other autocratic leaders, however, Mr. Houlding has had his troubles, for of his sixty-nine assistants three have died and thirty eight have left the missionary business. Of these latter, some have gone into business, some have returned home, and others have become chargeable to the Consulate; and the Consul is taking steps to compel Houlding to pay their passage money back to America.

Some funny stories are told of these missionaries, one (a Briton) was disciplined for giving way to a fondness for afternoon tea, and when he persisted, he was prayed over. Another was disciplined for being too fond of peanuts!

Another band of missionary free-shots was a party of Swedes, who marched through the towns playing musical instruments and singing hymns, to the intense amusement of the Chinese, who regard such performances as being given from the basest of motives. The young women wrote home giving glowing accounts of the crowds that listened to them; but if they had reported the comments of the Chinese their friends might have blushed.

Other missionary faddists there are who make no effort at all to reach the "heathen Chinese," but endeavor to proselytize among the native Christians. Still easier missionary work is done, says Mr. Ellis, by a "holiness" sect in America, which publishes a paper, appeals for funds to evangelize the heathen, and then spends the money in sending copies of the paper to missionaries already in the field! Verily is it a fact that "a sucker is born every second."

On the whole, Mr. Ellis concludes that the work done by the great denominations is the least expensive and the most effective.

PRAYING has become a business, a profession, a trade. Ministers are never happier than when praying in public. Most of them are exceedingly familiar with their God. Knowing that he knows everything, they tell him the needs of the nation and the desires of the people, they advise him what to do and when to do it.—*Ingersoll*.

THE SALVATION ARMY AND ITS WORK.

BY C. COHEN, IN LONDON "FREETHINKER"

II. (*concluded*).

THE "Darkest England" Scheme was launched in 1890. As it has now been in existence some sixteen years, the public may reasonably ask what are the tangible results, if any. Of course, there are results, but these are not such as the public were led to expect when the scheme was started, and as they are still led to believe have been accomplished. That Scheme, it will be remembered, provided for the establishment of a Farm Colony, which was to be self-supporting: there was to be a home, or homes, for inebriates belonging to the "Submerged Tenth"; the very poor were to be taken in hand by the town shelters, drafted on to the colony, and, after a drilling and a teaching, either discharged as reputable laborers or sent abroad in connection with an emigration agency. There were numerous other things promised, but these were the main items in the program.

These were the promises; what are the performances? On Booth's own calculation a farm of 500 acres would support from 1,500 to 2,250 persons, without outside assistance, once the preliminary capital had been supplied by the public. Well, instead of 500 acres, the Army has at Hadleigh Colony 2,000, which accordingly ought to support from 6,000 to 9,000 persons. But the number at Hadleigh does not at any time exceed 500, one out of every five of these being Salvation Army officials, while the deficit for 1904 was £4,886. And as the labor of the settlers has some value—the sales in 1904 amounting to over £30,000—the only real purpose served by Hadleigh is to find posts for Salvation Army officers. When to these facts it is added that of its own accord the Army only sent from its town shelters to the Colony 137 persons during the years 1903 and 1904, and that although it announced itself as ready to deal with 1,000 if 10s. 6d. per week was paid for each and the labor given free, it took no steps to make up this number when the Mansion House Committee failed to supply them, the great interest of the Army in the unemployed must be admitted to be of a very peculiar character.

The Army, under the Social Scheme, was set to work for the reformation of drunkards—a laudable work, if it were performed. But what has the Army done? The Army has two inebriate homes—one for women, the other for men. These homes were to be "accessible to the poor or to any class choosing to use them." The men's home is licensed for twenty persons, and Mr. Rider Haggard reports that they are taken in "at a charge of from 25s. to 30s. per week." The women's home is run by Mrs.

Bramwell Booth, and she advertises in the *Solicitors' Journal* a "few vacancies," terms on application. Whether these two homes will have any material effect in diminishing the number of drunkards among the poor is a question that may be left to the reader. At any rate, one may assume that the number of men among the submerged tenth who can pay from 25s. to 30s. a week, or the number of women who subscribe to the *Solicitors' Journal*, will not be very great. Of course, General Booth has as much right as anybody to run Inebriates' Homes; but no one save the General would have the impudence to ask the public to subscribe towards their maintenance while the inmates supported themselves and the profits therefrom went into unnamed channels.

So, too, with emigration. The chief function of the Emigration Branch of the Social Scheme was to send out of the country such persons as had been reached through the town shelters, trained in the Farm Colony, and thus made fit for honest labor abroad. Just as General Booth informed the public of the people he had taken to Hadleigh and the money they received, without at the same time stating that his share of the business was to secure a handsome profit from the transaction, so he dilates upon the thousands sent out of the country under Army auspices without stating that, with the exception of a solitary assisted case here and there, these thousands have paid their full passage money, the Army duly drawing the commission therefrom. On the fifth of April of this year, for instance, 2,300 people sailed for Canada under Army auspices. Thanks to the General's misleading speeches, the public naturally imagined that these represented people who had been "saved" by the Army or at least had been assisted in getting abroad. The truth is, that among the whole 1,300 there was not, on the testimony of Commissioner Cadman, a single Farm Colony or prison case, and presumably all, or all with very few exceptions, had paid full passage money. Very few of the emigrants were even Salvationists. They had simply booked through the Army as the result of extensive advertising, both in the ordinary press and in the *War Cry*. How much the Army really does for the poor who wish to emigrate is seen in the fact that, in 1904, the amount spent on emigration was £198, with the expenses of the Emigration Department at over £1,000.

The truth of the matter is that the Army has set itself up, with public money, as an ordinary emigration agency, booking people at usual rates, and taking from the shipping companies the usual commissions. It differs in no important respect from any other shipping agency, and the statements of the thousands sent abroad by the Army are so much dust thrown in the eyes of the public—samples of that bluff and bunkum in the use of which General Booth is so proficient. Lord Rosebery's famous suggestion,

to hand the Unemployed Fund over to the General, was certainly a compliment to the latter's power of deception; but, in the light of the above facts, it reflects scant credit upon his lordship's knowledge of the Army or its work.

Finally, although much more remains to be said, there is no question of conversion. In 1890, it was promised that "no compulsion will, for a moment, be allowed with respect to religion." People were to be assisted because they were in need of assistance; if they cared to attend religious services, so much the better—for the Army. And on this understanding thousands of people contributed to the scheme who would otherwise have kept their money in their pockets. How little the General intended to keep his word may be seen in the fact that all the time his standing instructions to his officers were that "no substantial help" is to be given a man until he "shows proof of the genuineness for reformation at the penitentiary form." At Hadleigh, purchased, be it remembered, out of Social Scheme funds, a large staff is kept to "reform the men," this staff also being paid out of social funds. And when it is remembered that, on paupers declining to attend religious service, they have been sent back to the guardians and given into custody for wilfully neglecting to maintain themselves, one may see how much reliance can be placed upon the General's word in this direction. Fortunately, in each case the magistrate declined to commit, but the cases show that Booth is quite willing to send to prison anyone who is unfortunate enough to need the aid of a colony and manly enough to assert a claim to select his form of religious nurture.

The Social Trust Deed of 1891 provided for the formation of a committee of representative men for the purpose of advising the General in certain emergencies. But the calling together of the committee was left in the hands of General Booth, and for this reason it has not yet come into existence. Had such a committee been formed at the outset, it would certainly have prevented General Booth imposing on the public in the manner described above. In hardly a single instance has he carried out one of the promises made, or failed deliberately to mislead the public as to the actual work of the Salvation Army. Under the mistaken impression that the money was going in charity or benevolent and social work, the public has supplied hundreds of thousands of pounds to set the Army up as a proprietor of Inebriates Homes, to which admission is by payment, as an Emigration Agency, from which people are sent abroad on exactly the same terms as by other agencies, and as the owner of a Colony, where a handsome profit may be netted out of the men's labor and the money paid into the Army for their maintenance. To provide funds for a religious organization that is a hopeless failure, the public have been liberally treated to miscalculations as to what has been accomplished. As it is, General Booth may certainly pride himself on having obtained more money for his purposes than others could have so easily secured. But these "others" may console themselves with the reflection that the money has been secured by methods that few except the General would have cared to adopt.

TEACHING THE LITTLE ONES.

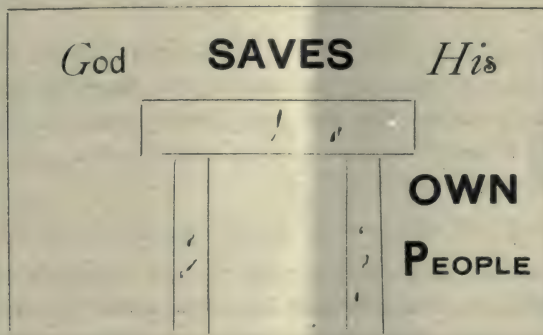
—:O:—
BY MAD MURDOCK.
—:O:—

IN the *Teacher's Monthly* for June we—that is, I, for I don't want to drag any one else down to my depth—find the Sunday School lesson on the Passover, with hints to teachers, thus :

“FOR TEACHERS OF THE LITTLE ONES.

*“Lesson Subject—*God shielding His people's firstborn.

*“Introduction—*Draw a picture of a doorway, with doorposts and lintel (the crosspiece over the top). On these place some red chalk marks. Can you think of anything that is red color? Yes! Blood is red—and these red marks on this doorway are to help us to remember our lesson story, which is about some doorways that were marked with spots of red blood.



*“Review—*Our last Lesson told us about God making Moses the leader of the children of Israel. God sent Moses, and with him his brother Aaron (who could speak well), to ask Pharaoh to let God's people go out to worship Him in the wilderness. But Pharaoh refused to let them go. In punishment, God sent some very dreadful plagues, which caused the Egyptians great suffering. There were one, two, three, four, five, six, seven, eight, nine, of these. (Some details of one or two may be given.) After each plague, Pharaoh promised to let the Israelites go; but each time again hardened his heart. At last God said he would send one more trouble, and then Pharaoh would be only too eager to let them go.

“We'll print SORROW, for God said he would send the death angel over all the land of Egypt, and the firstborn in each house should die, except in the homes of God's own people. Over these the death angel would pass, but not go in, and the firstborn in these homes would be saved alive. But how would the death angel know these homes? Ah! That is what our picture shows. The doorways were marked with blood !

*“A Way of Safety—*Our Lesson tells us about the way of safety God arranged for His people. Tell of the orders which God gave to Moses, and Moses to the

elders, and they to the people, vs. 21-27. (The lamb was called the Passover, v. 21.) Suppose they had said, 'Surely the blood on the doorway cannot save us!' But they did not say this. They believed that God's way was the only way and they obeyed:

"*Golden Text*—Repeat Golden Text. This was God's promise to His people.

"*A Great Cry*—Tell of the great cry that went up in every Egyptian home that night—even in the Palace of Pharaoh, vs. 29, 30. Next morning, when the weeping was heard, you may be sure the children of Israel were glad they had obeyed God's orders and sprinkled the blood on their houses. . . ."

Is it not nice, dear parson, dear teacher, or dear dotard of any kind who has little ones to teach them about blood, sorrow, and sacrifice? The letting of blood is such an inspiring and civilizing theme for tots who will run to mamma if they but cut their fingers, only, grand though the theme be, mamma will shrink.

How they must love the great and loving God, father and partner of Christ and inventor and partner of the King of Darkness from all eternity.

How it will inspire the child heart to hear that for his own glory and to impress his own people, the forbears of the Rags-Bones-and-Bottles person and the champion old clo' and jewelry man, he should harden the heart of the Pharaoh so that he could work black magic nine different times and of nine different kinds.

"SOME DETAILS OF ONE OR TWO MIGHT BE GIVEN."

Certainly, because in a short Sunday School lesson there is not time for all the details, as the collection has to be taken up and some of the little Christians might weary and go home with their pennies.

What would be most effective? Door posts sprinkled with blood, so that the special *aide de camp* of the all-knowing God would make no mistakes. It would be awkward to kill a contributor whom we meant to impress. It would be even unfortunate, as it would lessen the congregation of the Lord and perhaps alienate some of his friends. So the Searcher of hearts told his chief officer, his A.D. (angel of death), to go by the doorpost sign, as any one who wouldn't kill a sheep and send him a hindquarter must be an Egyptian and be dam to him.

And it was so; and in the morning in every house in Egypt—a land of not less than five million homes—there was a dead child. How glorious! How the undertakers would all look sad and—get busy. The children of to-day look with a certain chill on the black waggon and row of black cabs, but this was different. God was glorified. Besides, who could be sorry for Egyptians who were stingy with their mutton? The moral is plain even to children. The parson, or man of God, selects

what he wants from the butcher these days, but the little girl or boy who does not pay into the fund to buy blood can't expect the parson to paint their doorposts, and may one of these fine days wake up to find themselves dead Egyptians. Who knows? The spirit will not always strive with man or children of men. This may be his last call. If it is, look out. You may find your billet in a lake of fire originally prepared for the devil and his angels, but made so roomy that it can and will accommodate all those who are stingy with their mutton, and you will be there for ever and ever, Amen.

It was a tragedy and a very sad business, and no doubt God's peculiar people felt it necessary to look sad, so as to prepare for the comedy that was to follow. They borrowed ornaments of gold and of silver from their pagan neighbors, saying that they were just going over to Hamilton on a Sunday school excursion, and would return them the next day.

AND THEY SPOILED THE EGYPTIANS.

Served them right; the damfools believed Levi, Son of Israel, when he gave them that jolly. It was a great joke, and they have not done laughing about it yet, and continue to spoil the Egyptians in the jewelry business even to this day, and

GOD SEES THAT IT IS GOOD.

Perhaps the lesson of the lice would be found helpful to the young whose mothers would repudiate with scorn the idea that they knew aught of the creatures, or let them ponder on the plague of blood in an Egyptian climate, with

"Water, water, everywhere, but never a drop to drink,"

because it was blood! A week or so after the water famine the God of Israel gave another exhibition and again it was his own benefit night. "He killed all the cattle in Egypt save in Goshen, and the smell—well, children, did you ever smell one dead horse in August after being dead a week and not buried? That's right, I see some of you have an idea, but—don't hold your noses—imagine that instead of one horse there were millions of them and dead goats to burn, as the saying is. Now, children, God hardened Pharaoh's heart that his name might be known to all people, and if we only could realize"—

I had got so far when a man of the world said:

"Never mind the story, Murd; nobody in his senses believes it to-day, but it is just as good as any other to tell to children so as to keep the church together."

"But the Primitive Methodists believe it."

"Yes, but they are very primitive; if you ask any up-to-date parson, he will tell you that it is an allegory and necessary to the rest of the Biblical story. An allegory? Oh, well, I suppose in straight English you might call it a damned lie, but what's the odds? The Church makes money out of being a church, and all the adherents who keep their eyes on the main chance make money out of going to sleep, paying their shot; and showing deference to the church management. Besides, it is no worse a lie than falsifying a prospectus, or a bank or insurance report."

His callousness numbed me and I could not answer, but I know that the Sunday school lie is the worse of the two, for the one is told to babes while the other is addressed to adults fairly schooled and mentally fitted for knavery of any kind that is safe.

The trouble with the Church as with most of us is cowardice. The parson is afraid because his spring lamb and mint sauce, and white, soft hands are in danger. "He cannot dig and to beg he is ashamed"—on a retail basis. The organist, the holder of the mortgage, the coal man, the insurance agents, and the dozen other interests that look to the Church for a living are each and all afraid to utter a doubt. What about the children? Let them learn to lie and cheat as their forefathers have done and in time they may be able to wear silk hats, canes, and gloves, and have balances in the banks.

P.S.—I have just learned that a new saint is about to be added to those who will sing "Hosanna to the Lamb that was slain," and he will be called Saint Orchard, the bomb-thrower for a fee!

EXTEMPORANEOUS.

A negro minister from Georgia, who was visiting friends in New York city, went one Sunday to the Cathedral on Fifth avenue. He was very much impressed by the service, especially by the choir-boys in the processional and recessional. When he returned to the South he resolved to introduce the same thing into his church; so he collected fifteen or twenty little darkies and drilled them until he had them well trained. One Sunday the congregation were greatly surprised to see the choir-boys marching in, singing the processional. The minister noticed that something was wrong; the boy in front was not carrying anything. He leaned over the pulpit, and in order to avoid attracting attention, he chanted in tune to the song they were singing:

"What—have you done—with the incense-pot?"

The little darky with great presence of mind, chanted back: "I—left it in—the aisle—it was too—damn hot."

IS THERE SUCH A THING AS OBSCENITY?

BY DR. W. J. ROBINSON, EDITOR "ALTRURIA."

It is a pity to see bright men wasting their time and energy in wrong directions and hurting the cause of a free press by a lack of discriminating reasoning or by an excess of misdirected zeal. Take our friend Theodore Schroeder. An earnest, sincere and able worker in the cause of human liberty. But he has the same trouble as many of our reformers: lack of discrimination, faulty logic and misdirected efforts. It is so easy to break down Mr. Schroeder's contentions that it is almost a shame to undertake the job; but as it is necessary more distinctly to point out the line of demarcation between a scientific necessary discussion of sex problems and mere wretched bawdiness, the task, while ungrateful, may not be a useless one.

One of the strongest points that Mr. Schroeder thinks he makes is when he asserts that there is no such thing as obscenity *per se*; that no writing, picture or thing can be obscene in itself. Obscenity, he tells us, cannot exist outside of the mind, and a thing is only obscene to the person who thinks it obscene.

This argument is an exceedingly childish one, for of course no sane person will claim that a thing can in itself be obscene or chaste. But doesn't Mr. Schroeder know the kindergarten fact that there isn't such a thing as *beautiful* or *ugly per se*? Nothing is beautiful in itself except in the impression that it makes on our senses; and what may appear beautiful to one may appear ugly to another. Nevertheless we speak of beautiful and ugly things. If nine out of every ten people consider a thing beautiful, that thing *is* beautiful; and what the majority of people consider ugly *is* ugly. There is no such thing as a pleasant or an unpleasant smell *per se*; it is all in the way it affects our olfactory nerves. It is quite possible that some creatures may consider the smell of iodoform more pleasant than that of the rose which Mrs. R. has just given me to smell. Nevertheless, the majority of mankind having approximately similar tastes and feeling, we call the odor of the rose sweet and the odor of iodoform disgusting. If we had no Schneidorian membrane and no olfactory nerves, the rose and iodoform would "smell" to us exactly the same.

And so it is in regard to obscenity. The thing in itself is not obscene; in the midst of the desert or at the bottom of the sea it is not obscene. But if it disgusts and shocks the feelings of 99 out of every 100 people, and if it induces some people, however small a number, to commit inde-

cent, unhealthy things, then that thing *is* indecent, and no amount of sophistry can do away with the fact.

In a reprint just sent us by Mr. Schroeder he says: "Once let the public become sufficiently clear minded to allow every *adult* access to all that is to be known about the physiology, psychology, hygiene and ethics of sex, and in two generations we will have a new humanity, with more health and joy, fewer wrecked nerves and almost no divorces."

Now what has the knowledge of the physiology, hygiene and ethics of sex to do with the nasty, bawdy literature, smutty stories, suggestive lascivious pictures of naked women, etc., etc., to which the term obscene is generally applied? The editor of *Altruria*, for instance, has always advocated freedom in the former, while at the latter he draws the line very decidedly; and it is the latter kind of "literature" and "art" that furnishes a *raison d'être* for Comstock. Do you suppose for a moment that Comstock would find such liberal support if he could not prove by actual demonstration that some of the literature and pictures are really vile beyond expression?

But that there is such a thing as obscene and bawdy art and literature Mr. Schroeder himself admits in an ungarded moment. In the very next sentence following the one quoted above he says: "All morbid curiosity will then be dispelled, and thus the dealer in bawdy art and literature will be bankrupted."

And so there is "bawdy" art and literature? Now look up in the dictionary the word "bawdy" and you will see it defined as: "Obscene, lewd, indecent." And with the admission by yourself, Mr. Schroeder, that there is such a thing as obscene literature and art, I could really stop the discussion. Only I wish to add that you would do the cause of free press a much greater service if you admitted openly that you do draw the line at nasty "literature" and filthy "art," the purpose of which is exclusively to pander to the vices of immature youths and degenerate rouses. If you claim that we must not draw the line *anywhere*, you destroy your usefulness, and rational normal people cease to consider you seriously.

Mr. Schroeder has undertaken the defence of McFadden, arrested on the charge of obscenity in printing a certain "novel" in his journal. Of course it is all right to get McFadden out of a scrape. But let me say here, that the so-called "novel" is filthy, dirty, nasty and withal stupid and false in the extreme. Its purpose is not to teach anybody anything, but to pander to the pruriency of imbeciles and to get subscribers. McFadden and the author of that novel do not deserve jail, but they certainly deserve a whipping.

NOTES FROM STRATFORD.

BY A. CORN, SR., STRATFORD.

"THE REVIVALIST AND HIS METHODS."

SUCH was the heading of a very rancorous editorial not very long ago, in the *Stratford Beacon*, upon the assault by fakir Torrey upon Mr. Norman Murray, a respectable bookseller of Montreal, who, as you pointed out editorially, brought this hooligan windjabber to time. Part of the *Beacon's* editorial, it is true, is copied from the *Hamilton Herald*, showing evident approval of one who was supposed to have cut his eye teeth. The *Herald's* part of the editorial did not in any way detract from the invective the *Beacon* threw into its share of the comment. And from the combined efforts of the two: "The incident is interesting from more standpoints than one, as it not only shows what estimate Evangelist Torrey puts upon the pecuniary value of his time—\$150 per day. He would claim that sum per day for every day he was prevented by Mr. Murray from fulfilling his engagements." And the *Beacon* adds:

"Many an earnest, faithful, hard-working and scholarly clergyman would be glad of a yearly salary as great as this evangelist claims to make in a week, according to his own boast. Doubtless Torrey will receive the great future reward of those who turn many to righteousness; but in the meantime he evidently thinks the treasures are not wholly to be despised, and the laborer in the Lord's vineyard is worthy of the highest price his labor will fetch in the market. Torrey is a fine specimen, indeed, to point men to the better life. It is just a question if these evangelists do not do more harm than good to religion."

What difference, if any, was there between the methods of Crossley and Hunter, who camped in Knox Church, Stratford, a few years ago, and to whom the *Beacon* devoted each night column after column of its valuable space chronicling their religious (?) roarings? It even went so far as to devote some columns to the antics of a lot of silly women who repaired to the Grand Trunk depot to bid them adieu. Considering all the toadskins they were carrying away in that bulky grip, they must have chuckled inwardly at the easy mark Stratford proved to be. The *Beacon* fairly outdid itself as a Sunday school magazine during the Crossley and Hunter mania, and if our memory serves us right, even editorially commended the fakirs. Now has it at last got its eyes opened, or is there some great principle in Mr. Murray's case that does not obtain in the other? We wot not. Torrey's own mouth convicted him as a liar and insolent libeller of a respected citizen. But there is this about him, he has some claims to ability which neither Crossley nor Hunter possess. They get off a lot of "gospel gush," and talk so glibly of the sexes to mixed audiences, that it

is strange any decent newspaper ever noticed their idiotic drivel. And the wonder is that they have not run up against a town where they would be introduced to the town pump long e'er this for their prurient moral suggestions.

If it was the enunciation of a lofty principle that evoked the editorial wrath of the *Beacon* upon evangelist Torrey, it had a much better field right at home ; but for some reason or other it remained as silent as the peaceful inhabitant of a catacomb. Of course there is no getting around the fact that "The Revivalist and His Methods" are the same in all parts of the world and under all conditions. We will see what the *Beacon* says when they come around again. Oh, yes ; they'll be here again ; don't worry. They are not going to allow such a rich and easily worked harvest-field as Stratford to go ungarnered.

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THE PREACHER THEN AND NOW.

There is a widespread opinion in this country among the more intelligent of our people who neither go to church nor run after other men's wives, that the average preacher is conducting a business that has more than one claim to being considered a fake. And if there ever was a time in the history of this country when the preacher was looked upon as a sort of a saint, it was because he was, generally speaking, a good living man, apart altogether from his connection with the church, and because of ministrations and little deeds of charity here and there among the early settlers. He was, generally speaking, a broad-minded, tolerant man, whose chief claim to being considered religious was in exemplifying the Golden Rule.

If that view ever did obtain, as some claim it did, an altogether different opinion is entertained of the sky-pilot to-day. Whether this change is due to the average preacher's own shortcomings—and they are many—or to a more healthy state of public opinion, I leave your readers to judge.

The fact that the Trustees of the Bond St. Congregational Tabernacle, Toronto, gave out a short time ago that their pastor had resigned, and the further fact that he had been asked by one of the trustees to resign or have his salary reduced, as he was unable to fill the church and to pull in more money, point a moral and adorn a tale. Bond St. Church is conducted largely, as your readers know, on lines akin to those on which was run the late Henry Ward Beecher's Plymouth Church in Brooklyn. It is sensationalism, with an occasional dash of comic opera to add spice to the performance. And as our friend Silcox did not shine as a "Sultan of Sulu," or as a fair necromancer, he was invited down and out. But Bond St. Church is not the only one that fails to bring out the "Standing Room Only" sign, not on your Cobalt stock. The woods are full of them and

every year adds to their misery. That's why you hear so much talk about church union, that ends in talk. When that grand desideratum is once realized, it will have to be along the lines of the tenets of each individual church. How nice this will be, to be sure ! The Calvinists, the Unitarians, the Instantaneous Conversionists, the sturdy Quakers, etc., each wishing to do their own particular stunt in their own way. But of course it will be a grand thing when it comes.

"When the war drums throb no longer, and the battle flag is furl'd,
The parliament of man, the federation of the world."

The outburst of indignation at the recent meeting of the Anglican Synod was another case of the divines, assisted by some merely zealous laymen, talking through their hats. As the *Toronto News* points out editorially :

"The outburst of indignation at the Anglican Synod swept over everything and everybody. The elector, the politician and the Church were all denounced with vigor ; even Providence seemed to incur reproach, because an earthquake had not been provided to punish a people so sunk in iniquity. The very vehemence of these philippics rather neutralizes their effect, and leads to the belief that so long as physical disasters do not occur Providence approves. The scornful critic might very well observe that if the Church had been doing its duty, the corruption would never have existed ; and that its continued existence after the repeated exposures of the last few years would long ago have been extinguished, had there not been some fundamental deficiency in national morals. The Church may not unfairly be held to be partly responsible for this condition of matters if such really exists."

The wild ravings of such thinkers as these divines have practically no effect upon the public. They are the product of minds with little or no acquaintance with business and assuming the tone of excoriating prophecy and warning because they do not know enough of practical conditions to take any other tone. They are in such a hurry to establish the New Jerusalem that any man is regarded as a thief and a robber who is not as excited as they are. When men of solid attainments and large experience become alarmed over social conditions it will be well to pay heed to their voice. Gentlemen of the class-room are apt to be voices and nothing more.

MAN AND GOD.

After all that has been so plausibly written concerning the "innate idea of God," after all that has been said of its being common to all men in all ages and nations, it does not appear that man has naturally any more idea of God than any beast of the field. He has no knowledge of God at all ; neither is God in all his thoughts. Whatever change may afterwards be wrought (whether by the grace of God, or by his own reflection, or by education), he is, by nature, a mere atheist.—*John Wesley.*

Selections from Our Contemporaries.

THE GREAT CHURCH TRUST.

FROM "THE PHILISTINE."

ALL of the trusts have a certain use and purpose. In degree they serve humanity, otherwise they would not exist at all. But their management should not be left solely to those who thrive by their success, because unlimited power in the hands of any one set of men is dangerous. Power unrestrained attains a terrific force; and the universe is held safe only through the law of opposition of forces. Trusts live off the people, and they should be accountable and responsible to the people, and never be allowed to develop into a system of repression and suppression or become a danger to happiness, a menace to human rights.

The trusts represent phases of human evolution, stages or cycles through which mankind must pass. So in this way they are good; we must pass through them; we cannot back out nor go around. Calamity lies in perpetuating them indefinitely and allowing them to fasten upon the race and become veritable Old Men of the Sea.

Trusts, like everything else, are good just as long as they serve, and when something better is at hand they must respect the universal law of progress and give way.

On these points all good men and women are fully agreed, so let us pass on.

In all of our recent marked attention to the trusts, however, there is one about which no newspaper in America or prosecuting attorney has said a censorious word, and this the biggest one of them all! The trust that owns the most real estate, and more of it than all the trusts combined, has no charter, files no reports, holds its property absolutely free of taxes, and its general superintendents and foremen still ride on our railroads at half-rate, and enjoy a ten per cent. rebate on all of their purchases at haberdashers. Concerning it Mr. Hughes is silent and Willie Hearst is mum.

This trust has a monopoly on only one commodity—salvation, salvation here and hereafter. The religious trust fixes your place in society in this world, and controls your destiny after death. At least it says it does.

In truth it really does not do either, its commodity being spurious and its claims founded on false pretences. Yet in spite of the fact that its falsity is fully understood by over half of the men and women in the

United States, it is not denied the mails, and to openly criticize it is regarded as very bad form.

Collier's has had its say about the medical trust, but never a word about the religious trust, because the owners of *Collier's* are mired in it up to their chins and are like the fish that ask, "Where, oh where, is the sea?"

The religious trust is the only one that has ever unrelentingly followed its opponents with fire and sword.

If the medical trust has committed murder, as possibly it has, its victims have always been the crippled and the diseased. If it has killed, it has been through indiscretion, inadvertence, and an excess of scientific zeal, and so is entitled to leniency.

Those who reverence the teachings of the religious trust will go to heaven; those who oppose it and demand that the state shall withhold from it all special privileges are on the road to hell. So, unblushingly, claims the trust.

In days ago the religious trust has killed off competition and converted itself into an engine of destruction for all who had the temerity to suggest that its management was faulty. It has claimed that the man at its head was infallible. Its policy has been to exile, ostracize and utterly destroy all who oppose it. Start a little religion of your own and just see what the trust will do to you! The legislators oil the law-making machinery on the suggestion of the religious trust, and define what you shall not do on Sunday and what you shall do when you are sick. You cannot be born, get married or die without paying tribute to it. Otherwise, scandal follows.

This trust has its lobby everywhere in legislative halls, its paid agents and advocates in every town, city, and cross-roads village in the land, and levies its tax with a promise of paradise if you pay and a threat of perdition if you don't.

And by this threat and this promise has it thriven and grown great and swag.

It yammers to have "God in the Constitution," although its conception of Deity is borrowed from barbarians who existed thirty-five centuries ago. Its scheme would now be as dead as December hay were it not for the fact that it makes its appeal to immature minds—those with intellects unformed, impressionable, trusting, full of the credulity of innocence. And banking on this innocent truthfulness it places its clamps upon the human brain, and plants fear where faith, courage, and joy might otherwise prevail.

Its working motto, proclaimed by itself, is, "Give me the child until it is ten years old, and you may have him afterwards."

To this end it monopolizes orphan asylums; pushes itself in at the door of every school, and demands that the day shall begin with an acknowledg-

ment of its fetich. And as though this were not enough, it takes out of our Public Schools all the children it can seize and places them in a school of its own, away from the light, where reason is considered a mistake and intellect a divine blunder. And then for its pernicious activity demands exemption from taxation—and gets it.

No average mind in America, grown to manhood without being drilled in the superstitions of this trust, would for a moment accept its teachings, so ridiculous, absurd, and preposterous are they when viewed from the point of reason and natural science.

But as long as it can continue to frighten women and children, the managers of this trust ride at half-rates, pay no taxes, and while professing poverty live in palaces where tobacco, booze, and the complex and peculiar menu play a most important part, and chastity is a joke, for chastity consists in being true to your mate, and most of the men and women who devote their lives to the church do not believe in Nature.

Leo Tolstoy reverences the character of Jesus and comes as near living the Christ-life as any one of whom I know, and here is what he thinks of the church :

“Religion is truth and goodness. The church falsehood and evil. I tell you frankly I cannot agree with those who believe the church is an organization indispensable to religion.

“The church has ever been a cruel and lying institution, which in seeking for temporal advantages has perverted and distorted the true Christian doctrine. Christianity has ever been simply a pretext for the church.

“In spite of all the efforts of church and state to unite the two principles—true Christian love, humanity and kindness, and that of the state, physical force and violence—the contradistinction has become in our time so flagrant that a solution is bound to come. Several symptoms prove this.

“First, the religious movement is not confined to France, but exists in all Christian countries.

“Second, the revolution in Russia.

“Third, the extraordinary military and industrial progress which is manifesting itself in the Orient, in China, and especially in Japan.

“The present religious movement which is going on, not only in Catholic countries, but in the whole world, is, I believe, nothing but the unrest accompanying the exit from the dilemma. The church must go—it must go in order that love may enter and reign over us.”

IN THE NAME OF GOOD ORDER.

“What are they moving the church for?”

“Well, stranger, I’m mayor of these diggin’s an’ I’m fer law enforcement. We’ve got an ordinance what says no saloon shall be nearer than three hundred feet from a church. I gave ’em three days to move the church.”—*Judge.*

RUNNING MUNICIPAL TROLLEY CARS WITH GARBAGE AND REFUSE.

The city of Nottingham owns two destructors, costing, respectively, \$39,000 and \$102,000. The latter one is equipped with electric machinery costing \$12,000, connected with the tramway lines. The cost of wages and other expenses of the destructors averages about 35 cents a ton of refuse burned. The average quantity of electric units produced is 44.23 per ton. The system of converting refuse into electricity works admirably there, and is a saving to the taxpayers. Only forty other towns in the country use anything similar.

Ashes, kitchen scraps, and other house refuse are placed in metal barrels or large iron receptacles at the rear of the premises, in accordance with the practice in this country, and removed weekly by city employees. The total weight of the refuse is about 1,500 tons a week. It is carried away after being collected and burned in the two destructors, which require no other fuel except a trifle for starting the fire on Mondays. Enough steam is produced by the destructors to provide electricity for a third of the needs of the tramway system. Only tin cans are separated from the refuse and sold. All the rest is used as fuel for the production of electricity.

Besides electricity the Nottingham corporation produces from the house refuse more street-paving stones than it can use. A plant connected with the main destructor mixes the clinkers with cement and places the composition under hydraulic pressure. The artificial bricks thus produced are harder than stone and can be used for building purposes as well as street paving. The engineer in charge of the work claims that from tests made the paving stones thus manufactured will wear longer than any similar composition now being produced, while costing but half the price. Another destructor, larger than either of the two now operating, is contemplated by the city authorities of Nottingham.—*Scientific American*.

MUNICIPAL ELECTIONS IN INDIA.

During the Bombay Municipal Elections, shortly after four o'clock on Friday a young and enthusiastic Parsee lady in company with her husband drove to the polling office in a carriage and pair. Here she was joined by two more Parsees. Seeing the new arrivals, all the candidates and their men rushed up to them to secure their votes. The lady's husband and her two friends were being pulled from all sides when the lady, addressing those around her, said that she would make her husband and her friends vote for those members only who would promise to make it their policy to have in future female members on the Corporation Board and in the standing committee. This mortified several of the candidates, who thenceforward left the young lady and her friends alone. Only one Parsee candidate promised to follow her precept, and he secured the votes of the lady's husband and her two friends.—*The Calcutta Telegraph*.

THE ENVOY.

AFTER KIPLING.

When earth's last bonnet is crumpled to wreckage of ribbon and braid,
 And earth's last dress is discarded and jackets no longer are made,
 We shall rest—and faith, we shall need it! lie down for an æon somewhere
 Where there's never a fuss over fashion nor fret over what we shall wear.

And they that are good shall be happy, and all shall be visibly glad.
 For none shall be frowning and fuming o'er wherewithal they shall be clad,
 And neither the snows of the winters nor rains of the swift-changing springs
 Shall spot the front breadths of our velvets or take out the curl of our wings.

And none shall be bothered with dressing to make them distractingly late,
 And none shall be tilting her halo to see if she has it on straight,
 The morning, the noon and the evening shall all be as one and the same,
 For none shall be set as a target, a mark for the milliner's aim.

And no one shall lace till she stifles, nor pinch up her feet in tight shoes,
 Nor go like a lamb to the shearing in fashion-made purples or blues,
 But each in her separate planet or each on her separate star
 Shall wear the thing that she pleases, nor care what the new fashions are

—Wilbur D. Nesbit, in *Chicago Evening Post*.

THE HAYWOOD TRIAL.

There is every evidence that those in charge of the prosecution of William D. Haywood have overreached themselves. It is inconceivable how any person of ordinary sense and discernment can believe the creature who so calmly admits being the author of so many different revolting crimes, while using the guise of religion to give his implication of innocent men the appearance of truth. And yet we know there are many people who will only too gladly believe this assassin, because the men he accuses are representatives of a labor organization.

We cannot afford, therefore, to minimize the seriousness of the present situation. We must realize that our accused comrades are up against a "brace game." We cannot afford to deceive ourselves, or to allow our own belief in their innocence to delude us into a false security. No matter how strong the refuting testimony brought forward by the defence may be, we know that that testimony is to be passed upon by a judge already shown to be prejudiced against our comrades, and to be considered by a jury whose mental attitude and sympathies are unfavorable to the defence. With this must also be reckoned the testimony in support of Orchard which will be willingly sworn to by a horde of professional hirelings, if necessary, to offset the evidence for the defence. And the part played by the capitalist press in lying, distorting and misrepresenting to its millions of readers daily must also be considered.

But perhaps most important is the fact that the future of the present national administration rests upon the outcome of this trial. The political life of Theodore Roosevelt hangs in the balance. If Haywood and Moyer are convicted and hung, then Theodore Roosevelt will be vindicated before the world. If they are acquitted, if the term "undesirable citizens" is

shown to have been an unjust one as applied to them and Eugene V. Debs, then the President of the United States will have been convicted before the world as a falsifier, a coward, and a character assassin. To avoid this latter consummation, the whole power of the national and state administrations will be exerted to the utmost. What can be done in this direction has been shown in the suppression of the indictment against Senator Borah for land frauds, so that he could participate in the prosecution.—*N. Y. Worker.*

FREETHOUGHT IN BOHEMIA.

The Czech and German students of Prague whose national antipathies have caused them up to now to glare at each other like two china dogs, have come to an understanding on one point, which does not the less give their common action a singular force.

On the 8th of May last more than 1,500 students of Czech and German nationality met in the great hall of the Agricultural Produce Exchange to deliberate in common on the exclusion from the universities of Prague of the faculties of theology.

After addresses had been delivered by Messrs Gebaner, Bartosek, Hartman, Torzicky and Frælich, the meeting voted by acclamation a resolution in which the students protested against the ancient custom still prevailing of opening the courses with religious ceremonies, and demanded the suppression of the theological faculty, whose essence is based upon dogma and not on scientific foundations, in the universities.

Although it is not likely that the Government will give effect to this demand of the Prague students, the manifestation of freethought is in itself sufficiently interesting to be noted.—*Translated from Le Courrier Européen, Paris.*

THE VATICAN.

Apropos of America, there is much comment at Rome over an open letter of Paul Sabatier to Cardinal Gibbons, in which the well-known author of "The Life of St. Francis d'Assis" refutes the grand accusation launched by the Archbishop of Baltimore in the American papers against those who favored the Separation Law in France. The *Civiltà Cattolica*, the organ of the Jesuits, gave a special article to the subject.

In Italy the tactics of the Vatican are at present very incoherent. Some Sundays ago the Queen Dowager having gone to honor by her presence the festival of an educational institution controlled directly from the Vatican, the Pope allowed the flag of the House of Savoy to be hoisted. At the same time he imposed on the clericals of Bergamo the suppression, in a manifesto for the election of a member of parliament, of every word that could be construed as an adhesion to the present regime in Italy.—*From Le Courrier Européen, Paris.*

Book Notices.

THE SABBATH: ITS HISTORY AND MODERN USE. By Rev. V. J. Gilpin, B.A., London, Canada.

We are very glad to receive a copy of Mr. Gilpin's pamphlet on the Sunday question, and hope it will have a wide circulation. Mr. Gilpin traces the history of Sabbaths from their Babylonian origin down to the Sunday observances of our own times. Regarding the Lord's Day Alliance he very pithily observes :

"The Lord's Day Alliance aims at the strict Sabbath and expends much energy and labor in efforts towards enacting Sabbath legislation. It seeks to tie up every institution but one and that is the church. But this is not to be wondered at. The Alliance is simply the church, or rather the priestly part of it organized under another name. It is the fashion for the directors of a commercial concern, when certain business opportunities open up, growing out of their present concern, to organize under another name, to reap these profits. Under their original name they dare not, for prejudicial reasons. The Lord's Day Alliance is the church institution organized under another name, supported by church collections, directed by church ministers and using the church organization in the distribution of their literature and in procuring the necessary petitions. In other words the Alliance is the church and hence a purely partisan body. I cannot help but think how tersely was the spirit of the Sabbatarian movement expressed by the action of the Secretary of the Alliance, who, rather than take a street car from one town to another on a Sunday, ordered a livery to drive him out, notwithstanding that a pouring rain drenched both driver and beast."

Mr. Gilpin quotes a number of opinions of prominent educationists in favor of a free Sunday, and sketches out a plan for the employment of Sunday in various services of recreation and amusement and instruction. As he says, an idle Sunday is by no means a day of rest ; and a useful Sunday will secure to the great majority of the people rest, recreation, and education, and he thinks his rational Sunday will not employ so many workers as are employed under the present system.

Write Mr. Gilpin, London, Ont., and get a copy of his pamphlet.

— 101 —

"With Christ at Sea" is the title of a work by Frank T. Bullen, who writes natural history lessons for the young in *Good Words*. To a Christian, "With Christ at Sea" must seem to be a strangely blasphemous way to talk about his deity. Fancy the deity being "at sea!" Perhaps he is at sea, and that is why he permits pious Christians to talk about him as a supercargo or a passenger on a clipper ship.

A HUNDRED YEARS OF EDUCATION CONTROVERSY. By Joseph McCabe, author of "The Truth About Secular Education." Watts & Co., London. 16 pp., 7c. ; 8c. post paid.

In this little pamphlet Mr. McCabe has collected the main incidents connected with the introduction of public school education in Britain during the last century. He shows conclusively that the late introduction and backward condition of public education in Britain has been due almost entirely to the opposition of the churches, both State Church and Nonconformists. Both of these parties have been determined that there should be no advantage without some religious instruction, and when the Nonconformists obtained power they proved every whit as bigoted in this regard as their former oppressors had been. Throughout the century of discussions the device of giving "simple Bible lessons" has proved its utter impotence, and it is made clear that no education system can succeed that is not based on the principle of giving a purely secular and practically useful education. We should like to have orders to distribute some hundreds of Mr. McCabe's invaluable pamphlet.

ROBERT TINSON HOLMAN—1833 1906. A pamphlet in memory of the late Mr. Holman, of Summe side, P.E.I.

We have received a copy of this very neatly printed work, which contains, besides photo engravings of Mr. Holman and of his house and garden, Ingelsol's "Declaration of the Free," a biographical sketch of Mr. Holman and several obituary notices from the public press, concluding with Leigh Hunt's "Abou Ben Adhem."

SAPPHO.

BY VICTOR ROBINSON.

THE Christians burnt the writings of Sappho. Destroyed them so completely that at the present day we have hardly 300 of her lines, gathered chiefly from the quotations of other authors. With these few fragments before us, we see that Sappho is the supreme poetess of the world. We can understand why Plato called her "the Tenth Muse." We can understand why Sophocles cried, "O gods, what love, what yearning contributed to this!" Sappho loved her life away. That much we know. 'Tis about all we do know of her. Sappho is a guess—the sweetest guess in the world. She lived 2500 years ago, and the thought of her still perfumes, refreshes and sweetens the earth. From her rich blooming garden there is left to us only a leaf or two. Of her wondrous thrilling songs we have here and there a sad and lonely note. The Christians destroyed her writings. An unclean gang of eunuchs destroyed what they could never replace. To offer the New Testament in the stead of the love-songs of the Lesbian Nightingale, is giving a stone to a world which cries for bread!

"A BRAW SCOTS NICHT."

BY WILLIAM HENRY OGILVIE.

(W. H. Ogilvie was born near Ke so in 1869, his family being a branch of the Ogilvies of Hartwoodmyres and Chesters, Jacobites and rebels and landowners from father to son since 1600. At the age of 20 he went to Australia, where he spent a dozen years in bush life, returning to Scotland in 1901. His poem appeared under the title—)

A SCOTCH NIGHT IN MELBOURNE.

If you chance to strike a gathering of half a dozen friends
When the drink is Highland whiskey of some chosen border blends,
And the room is full of sperin' and the gruppinn' of brown han's
And the talk is all of tartans and of plaidies and of clans—
You can take things douce and easy, you can judge you're going right,
For you've had the luck to stumble on a wee Scotch nicht.

When you're pitchforked in among them in a sweeping sort of way,
As "anither mon an' brither" from the Tweed or from the Tay ;
When you're taken by the oxters and you're coupled into a chair,
While someone slips a whusky in your tumbler unaware—
Then the present seems less dismal and the future fair and bright,
For you've struck earth's grandest treasure in a guid Scots nicht.

When you hear a short name shouted, and the same name shouted back,
Till you think in the confusion that they've all been christened "Mac :"
When you see a red beard flashing in the corner by the fire,
And a giant on the sofa, who is six-foot three or higher—
Before you've guessed the color and before you've guessed the height,
You'll have jumped to the conclusion it's a braw Scotch nicht.

When the red man in the corner puts his strong voice to the proof
As he gives "The Hundred Pipers," and the chorus lifts the roof ;
When a chiel sings "Annie Laurie" with its tender sweet refrain,
Till the tears are on their eyelids and—the drink comes round again ;
When they chant the stirring war songs that would make the coward fight—
Then you're fairly in the middle of a wee Scotch nicht.

When the plot begins to thicken and the band begins to play ;
When every tin-pot chieftain has a word or two to say :
When they'd sell a Queensland station for a sprig of native heath ;
When there's one Mac on the table and a couple underneath ;
When half of them are sleeping, and the whole of them are tight—
You will know that you're assisting at a (hic) Scotch nicht.

When the last big bottle's empty, and the dawn creeps grey and cold,
And the last clan-tartan's folded and the last big lie is told,
When they totter down the footpath in a brave, unbroken line,
To the peril of the passers and the tune of "Auld Lang Syne ;"
You can tell the folk at breakfast as they watch the fearsome sight,
"They have only been assisting at a braw Scots nicht."

SECULAR THOUGHT.

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THE BRITISH IN INDIA.

Whatever may be the faults of the present rather chaotic British Government, the speech of John Morley, the Secretary of State for India, in introducing the Indian Budget in the House of Commons on June 6, will be approved, we believe, by every well-wisher to human progress. There has been so much anti-Imperial and anti-"patriotic" rant indulged in by the Little Englanders, that it would not have been very surprising to us had Mr. Morley seriously suggested some scheme by which Britain should in the near future give up her Indian possessions, as she gave up the Ionian Islands to Greece.

This is the day of the logical extremist. The Free Trader sees no justification for paternal interference by Governments in trade affairs, and, no matter what other circumstances may exist, scorns any compromise with Protection, though complete freedom in trade seems impossible at present, never has existed, and probably never will exist while human nature is only human and not divine.

In the same way the Socialist laughs at any suggestion that Socialistic reforms can be gradually brought about with advantage. Improvements only serve to make men contented with their happier lot, and thus tend to postpone the day when they can be induced to strike for their full rights. The Anarchist feels no need for politicians or policemen, and so would abolish all laws and all Governments, and depend upon each individual's sense of justice and his compliance with the precepts of the Sermon on the Mount. The Peace Society man is horrified with the barbarities of war, and thinks the Era of Universal Peace may be inaugurated by an unbreakable treaty between the leading Great Powers of the world of to-day. And the Little Englander, seeing the great trouble and responsibility entailed upon Britain by her foreign possessions and colonies, would cut the Gordian knot by casting them all adrift and no longer subjecting them to the hated rule of the Sassenach. What a happy family British politicians would be with no war preparations to

make and no colonial carpet-baggers to provide for—only a few home jobs to divvy up among their friends !

But John Morley speaks in no hesitating mood. It boots not to ask how Britain acquired the position she occupies in India as well as in other parts of the world. This generation reaps not only the benefits arising from the actions of its predecessors, but also the burdens and tasks they have bequeathed. We are here, and we cannot say : Our forefathers did wrong. We will repudiate what they did and act as if they had not done it. Even if possible, such a line of conduct would stamp us universally as cowardly degenerates. Our proper course is to assume the responsibilities and duties, to discharge them like brave and honorable men, and to do what seems to be the best for all parties concerned under present circumstances. And, practically, this is what Mr. Morley proposes to do :

“ British rule in India will continue, ought to continue, and must continue. There is a school who say that we might walk out of India and leave the people to govern themselves. We have no right to take the responsibility for the anarchy and bloody chaos that would follow. We must face the problems that lie before us courageously, firmly, and, whether the weather be fair or foul, with a hopeful spirit.”

—:O:—

HOW OFFICE MODIFIES OPINION.

After giving his deliberate opinion as to the causes of the recent agitation in the Punjab, Mr. Morley said he felt it due to his own position to explain more fully the reasons which he thought justified him in taking action which, on the surface, was inconsistent with many of the opinions he had formerly expressed. Like many others, he had talked rather loosely and wildly when he was in Opposition, but now that he is in office and knows a little more of the true circumstances, he feels his responsibility and is compelled to take wiser and more moderate views. And it must have startled some of his hearers when, in support of his new views, he quoted this opinion of the late John Stuart Mill :

“ I know that the phrase ‘ reason of State ’ is full of danger, but so also is sedition. I have opposed coercion acts in Ireland, but do hon. members really think that any comparison is possible between Ireland, a part of the United Kingdom, and India, with its millions of people separated from one another by race, faith, traditions and conditions ? Is there any man who contends that any political principle is capable of application without regard to circumstances and conditions ? Certainly John Stuart Mill, at whose lamp we kindled our poor rushlights, was not such a man. And, remember, Mill was not merely that abject thing we call

a philosopher ; he was also a man of practical experience of Indian questions, and he did not support the views which some people tell me I ought to support."

To justify his statement Mr. Morley went on to quote an eloquent passage in which John Stuart Mill urged the impossibility of applying western methods of government to India, and insisted that it was the duty of England to govern India autocratically, and to lead her forth gradually on the path of progress.

The reforms Mr. Morley proposed are all in the direction of giving the governments of the native States more strength, reducing the bureaucratic and red-tape character of the British Government in India and making it less centralized, throwing the British officials and the natives into more intimate relations ; to establish an Advisory Council of Indian notables, to help bridge the chasm between the natives and the British-Indian Government ; and generally to give the natives larger opportunities of sharing in self-government than they have hitherto had.

—:o:—

"A MAN'S A MAN FOR A' THAT."

"We must not forget," said Mr. Morley, "that the Indian, though an Asiatic, is also a man, and we are bound to treat him with the same kind of respect that we require ourselves." This is undoubtedly a good principle of action, but it is one that can be carried to extremes. If all men were fit for self-government, then might we safely say, "there were no need for arsenals or fleets"—or, for the matter of that, for politicians or preachers or policemen. We think we may safely say that there is no nation to-day that is really fit for self-government, which is actually equivalent to saying that there exists no self-governing people, for men really fit for self-government would refuse to submit to be governed by a clique or a class, whether of aristocrats, plutocrats, or politicians. India, however, is blessed with a complicated system of "caste," which cannot be eradicated for many generations, and any attempt to introduce European ideas of civil liberty too rapidly will undoubtedly be met with opposition from the masses as well as from their native rulers and oppressors, who alike regard their religious system and social customs as divine institutions.

We ourselves have had many opportunities of knowing the truth of what Mr. Morley said when he expressed the opinion that, though a great majority of the people of India are on our side, this is not because they like us, but because they feel a confidence that, with all its defects,

the British Government is far better than anything they would get if India were left to its native rulers. Many of the natives to-day are men of education, and some of them imagine they could rule India as well as the British. "My own belief," said Mr. Morley, emphatically, "is that they could not work it for a week." And we agree with him.

—:O:—

"A DREAM OF THE IDEAL CHURCH."

This was the subject of a sermon recently given in the Metropolitan Methodist Church, Toronto, by Bishop Vincent, of Indianapolis. If we understand, as we reasonably may do, any "Ideal Church" to be merely a dream, the bishop's sermon may be described as "a dream of a dream;" and we might fittingly leave it to that oblivion which is the portion of most sermons. But the worthy bishop says plainly—what the practice of most churches implies—that "the only church worth while was the one that brought souls one by one into communion with Christ."

Such a declaration ignores all the lessons of modern sociology. From the point of view of the church, however, it is a policy which, if adhered to, must entail the eternity of the church, for its work can never be ended and its ideal can never be realized. The common confidence man assures us that "a sucker is born every second;" and we may safely say, that for "every soul brought into communion with Christ," at least a dozen suckers will be born who will never be intimate with either that personage or his father or his ghost.

If anything seems clear in the realm of ethics, it is that spasmodic individual efforts and examples are of almost infinitesimal value compared with broad improvements in social and industrial conditions. It is useless to expect an improvement in the mental status of men whose whole lives are spent in one continued effort to obtain a decent and comfortable livelihood for themselves and their families. What alone can give them the opportunity and the incentive to improvement is the leisure which better industrial methods afford for the intellectual cultivation which should distinguish them from "the brutes."

The distinguishing feature of modern civilization is the increased sense of personal responsibility for social conditions, and which arises from a better and clearer view of the relations of men to their fellows and of their consequent duties to themselves and to society at large. On no other ground can the propagandism of social reformers be justified.

No sane man will contend that the introduction of a new religion has ever improved social conditions. Conversion to a new creed can only

change the object of a man's worship, not the basis of his actions. The advent of Christianity saw no ethical improvement in the condition of Europe. Indeed, for nearly fifteen centuries Europe was sunk in a moral cesspool unequalled by anything ever seen in the world's history. With millions of souls "won for Christ," mankind knew nothing of virtue and charity but what it learnt from the teachers of the pagan world; and it was left for modern pagans like Owen, Holyoake, and Hume, Comte, Hobbes and Spencer and Mill, to set forth the grounds upon which there might be some possibility of social reformation.

—:O:—

GOLDWIN SMITH ON EVOLUTION AND RELIGION.

In another page we reprint the letter by Mr. Goldwin Smith to the *New York Sun* to which we referred in our last issue. It will be seen that the writer does little but reiterate and emphasize his previous utterances, classifying them in six categories.

In the first he distinctly accepts Evolution and rejects miracle; but, strangely enough, he decides that Evolution is only physical, and asserts that it "has not yet undertaken to account for the higher man—his gifts, his ideas, his aspirations." Yet he declares his belief that "there has not been any miraculous change," and that "development has been continuous."

Now, it is clear that, if the latter belief is well founded, the preceding declaration that "Evolution has not undertaken to account for the higher man" is unwarranted. "Evolution" has made no pretence of being in a position to account for all the wonderful changes which have taken place, nor for those that are taking place to-day. Scientists have explained many strange metamorphoses, and investigations in both the animal and vegetable worlds are exhibiting the working of the laws which Evolution necessarily imply; but to "attempt to account for the potentiality of the germ" would be equivalent to attempting to account for the existence of the universe. Supposing that we could isolate the ultimate "atom," does Mr. Smith imagine that it would be a sane proposition to attempt to account for *its* potentiality? It would seem to be sufficient for our day that we should attempt to discover *how* the substance of the universe acts under given conditions, and leave it to future generations to guess as to its reasons for so acting, if it has any reasons.

Mr. Smith thinks that there is "an *essential change* from the germ to the living man," and that "man alone of all races is progressive." We venture to suggest to him that he is somewhat out of his depth in these

utterances. Will he condescend to particulars? Will he tell us what the "essential change" is in man? Will he try to tell us wherein man differs from other animals, even in the matter of "progress"—that wonderful thing that means so many different things to as many different men?

The history of man "from the germ" appears to differ in no essential particular from the history of a pig or a wolf from the same interesting point. We speak of the "germ," and feel certain that it contains the "potentialities" of a future dog or fish; but its real make-up is more of a mystery than that of any haggis that was ever concocted by a bonnie Scotch housewife.

—:o:—

WHAT IS "PROGRESS?"

Mr. Smith has the happy knack of combining a number of doubtful assertions and common assumptions into a sententious utterance which has all the appearance of a logical argument, but which a little thought will utterly overthrow as either baseless or too indefinite to be of any real value. In the paragraph we are noting, he makes two assertions—that there is an "essential change" during man's development, and that man alone is "progressive." Both terms are used in an emphatic manner, and yet both are left unexplained, though open to many interpretations or objections.

We maintain that an "essential change" in man's development, as distinguished from that of any of the lower animals, is entirely a figment of Goldwin Smith's imagination. We challenge him to point out, even in the roughest way, wherein or at what point there is any essential difference between the development from a germ of a man and that of a rabbit or a chimpanzee. The only real difference consists in the greater development in the man of the cerebro-neural system.

If man proportionally has a larger brain than any other animal, there is also a vast difference among men themselves in this particular; and similar differences accompany the varying development of the lower animals. And we should thus have to account for a whole series of "essential changes." It is needless to say, that the admissions that "development is continuous" and that there is no miraculous change completely dispose of any "essential change."

There can be no doubt, however, that man's vast mental capacity compared with that of other animals has been the basis and the means whereby he has achieved the results which are comprised under the

generic name "progress;" but this word, like "civilization" and other similar expressions, demands some definite explanation before it can be used as Mr. Smith uses it.

It was six or seven thousand years ago that the workmen at Thebes organized a "strike" against the oppressions of an overseer. What progress have we made since then? Are our present-day labor strikes more justifiable or a sign of a higher civilization?

With battering-ram and sword and spear the walls of Nineveh and Sardis were breached and their inhabitants slaughtered. Is it a sign of progress that to-day a great ship is sunk by a 100-ton gun and her crew drowned like rats in a hole?

Let us remember that it is barely a century ago since any effort was made to educate the great mass of the people, and that to-day a vast majority of mankind are entirely lacking in mental training, and we shall see how little ground we have for boasting of "progress."

It is probable that in the later days of Greece and Rome the people were more generally educated than the Europeans were during the succeeding eighteen centuries; and it seems but reasonable to believe that no phase of evolution, civilization or progress has been continuous. Physically as well as mentally, there have been cycles of advance and retrogression, even if, on the whole, we can claim for the people of to-day a larger share of happiness and prosperity than has ever before fallen to the lot of man. Progress is more largely a matter of the point of view than perhaps any other idea; and the chief excuse, perhaps, for continuing our efforts in its favor is, that—as all evolution must depend upon the total effort of all the forces employed—without such efforts the outcome would be more slowly attained, or might be much less beneficial.

If by progress or civilization we understand an advance in peaceful and ennobling occupations, an increase in toleration and consideration for other people's opinions, and a decrease in crime, vice, "patriotic" bigotry and envy, and greed for power and wealth, it must be admitted that progress has been extremely slow. Physically, the "domestic" animals show many features of the same progressive evolution; and under domestication and scientific cultivation, their progress has been quite as marked as that of man.

—:—

THE HAYWOOD TRIAL IN IDAHO.

The evidence given by Orchard, the chief witness for the prosecution in the Haywood trial at Boise, Idaho, shows him to be the most remark-

able criminal since the trial of the Tichborne Claimant in England, some forty years ago. In that case, the Wapping (also "whopping") butcher who claimed the Tichborne Estate gave twenty-two days' evidence, and sustained a severe cross-examination without flinching; but, as the Attorney-General predicted, his twenty-two days' evidence, which thousands of people regarded as sufficient to prove his case, turned out to be simply a faked story that resulted in his condemnation and sentence to twenty years' imprisonment for perjury.

It is rather significant that nearly all of the newspapers have so far suppressed the facts that have been produced to show the falsity of Orchard's story in its all-important points as affecting the prisoners on trial, simply repeating the prosecuting lawyer's assertions that this story would be fully corroborated.

On the strength of this assertion, the presiding judge has permitted evidence to be put in which the prosecution is compelled to admit cannot possibly be connected with the prisoner charged with murdering Gov. Steunenberg. The result is, that evidence regarding the Western Federation of Miners extending over more than a dozen years will have to be examined; and the trial will thus be prolonged for probably two or three months. Such a fact as this only serves to show how radically weak the case against Haywood really is. It may indeed, be considered that at the present time, the Western Federation of Miners is being charged with a score or two of murders, and that the proceedings have taken on the shape of a preliminary examination for discovery of evidence.

So far, not a particle of substantial evidence has been presented connecting the Miners' Federation officials with any of the murders confessed to by Orchard, and many of the persons implicated by his testimony are awaiting their turn to enter the witness-box and disprove the story.

From present appearances, it will most probably turn out that some of the alleged murders are only faked stories, as several of them have already been denied by competent witnesses. If this should be the result of the trial, it will be another and conclusive evidence that the mine owners have combined with the Pinkerton detectives to destroy the Miners' Federation officials by means of false evidence.

On Tuesday, June 18, it was said that thirty of the witnesses subpoenaed by the prosecution had been sent home, as it had been found on examination that their evidence was of no value to sustain the charge of murder against Haywood.

The case for the prosecution closed on Friday, June 21, without the production of a scrap of substantial evidence to connect Haywood with the Orchard murders. Counsel for the defence made strong appeals to the Court for the dismissal of the case on the ground of want of evidence; but of course these were overruled, as it is clearly the intention of the prosecution to hang the prisoners if by hook or crook they can persuade the packed jury to return a verdict of guilty. The case for the defence opened on Monday, June 24.

As we go to press, the opposing counsel are making their final appeals to the jury, and the first address of Mr. Hawley, the prosecuting attorney, shows clearly the animus of the prosecution. It is practically an admission that no solid evidence exists to connect the prisoners with Orchard's crimes, but depends entirely upon a general assertion of the truth of Orchard's confessed criminality to convict the accused because Orchard was connected with the Union; ignoring the proved fact that he had been in the pay of the detectives and of the mine owners. The judge has prepared the way for conviction by announcing that he will instruct the jury to disregard a large part of the evidence, admittedly irrelevant, but put in to influence them. In the same way, Mr. Hawley is unstinted in his denunciation of the witnesses for the defence who have disproved Orchard's statements, branding them as liars, perjurers, etc. Altogether, so far, the case seems to present us with a deliberate attempt to convict opponents without any real evidence.

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WHAT THE CHURCH REALLY WANTS.

At the Niagara Diocesan Synod just held at Hamilton the Rev. E. N. Burns made what is described as a "sensational" speech. There was not, of course, anything at all sensational in the speech, because Mr. Burns only reiterated what many other preachers have been telling us for years. We suppose the speech was felt to be sensational because the Synod had expected to adjourn without any such bold expression of its sentiments.

Mr. Burns complained that parents shuffled off too much of their "responsibility to teach religion to their children, and left this work to the Sunday school and public school teachers." If this complaint is well founded—and its constant repetition would seem to justify it—our conclusion is that the parents are becoming less religious than they were at one time. Whether or not this is the real cause, it seems to us that the church ought to be satisfied if the children are sent to school to be instructed in religion, for they will get their religion driven into them much more effectively by the professional teacher than they possibly could if their parents undertook the job.

Especially would this be true if what Mr. Burns afterwards said of parents be true. "Canadian parents," he said, "obeyed their children, instead of children obeying their parents." In this wholesale indictment, we suppose, Mr. Burns speaks from a large experience, but we are rather doubtful. If it is so—and we admit there may be some justification for the statement—it may still be a good thing, for many of the children are far better educated than were their parents. But these are small matters. The really "sensational" part of Mr. Burns' address related to "Sabbath observance:"

"Sunday he said was rapidly becoming a day of pleasure. Too many Sundays began at noon, for many people remained in bed all morning, *when they should be at church*. He found fault with parents who allowed their children to run the streets, and maintained it was a disgrace to the city to see the hatless, gum-chewing and overdressed girls and *blase* youths on the streets on Saturday night, *when they should be in bed*."

So these are Mr. Burns' sensational ideas. The curfew bell must ring on Saturday night, and all the young folks must go to bed early so that they may be fit and anxious to get up early on Sunday morning to go to Sunday school and church services, and spend the rest of the day in religious exercises conducted by their parents. The parents will no doubt be allowed to stay up a little later on Saturday night in order to prepare their religious lessons for Sunday.

Well, we won't grumble at the people getting all the pleasure out of life that is possible to them under present circumstances, though we ourselves have sometimes thought, when we have passed through some of our deserted streets on a glorious summer Sunday morning, that the people were wasting too much of their time in slumber. We do not pretend to judge them. "Let every man be persuaded in his own mind," as Paul said.

What we object to is the assumption of these greedy tradesman called preachers that they have a right to demand the attendance of the people at their gospel-shops, and that it is the duty of parents to drill their children in the pious shibboleth they call religion. It is evident that, if the parsons had their way, we should be as much priest-ridden to-day as the people were when the Inquisition ruled the Christian world.

Whether true or not, we are glad to have Mr. Burns' testimony to the fact that the people are getting more pleasure out of the Sunday holiday than they have hitherto done. If they are, it is in spite of the most vigorous efforts of the church; for never in the history of Canada has there been such a vigorous campaign carried on against freedom as there has been since the Lord's Day Act was passed at Ottawa.

A Reader's Gleanings.

THE MYSTERY OF LIFE.

——:O:——
"I was not, and I was conceived. I loved, and did a little work"
 ——:O:——

The atoms bound together in the structure
 My loving father christened by my name
 Will, in due time, despite all mortal pleading,
 Unbind themselves from finite end and aim.

Their service to my spirit will have ended,
 All I could learn from them has been attained.
 The broken bondage and the tender union
 Will not be mourned because of freedom gained.

I like not now to guess the trend the atoms
 I wear like garments, when unloosed, will take ;
 Weakly, I shudder at what may befall them,
 If e'er in nerve-thrilled structures they awake.

I fain would bar them out from circulation
 Through the weird dance in cycles never done ;
 But Nature only bound them, and will claim them
 When I my little journey shall have run.

So, with forced bravery and with blinded senses,
 I say : " What cometh will be good and right.
 Naught can I change by wishing or entreating.
 Eternal laws ne'er bended to man's might."

I live, I love, I writhe, I moan, but hoping
 For better things than I can clearly see.
I work to-day, deeming it wise and better
 Than idle dreams of what is veiled from me.

Such my philosophy. But with what hunger
 I long to see beyond life's harsh to-day !
 I want the courage certainty would give me :
 I covet knowledge for a staff and stay.

A little while, and unto pallid slumber
 All flesh is sworn, and tristful vows must keep.
 Well will it be, if we awake in raptures ;
 If not, we ne'er shall mourn because we sleep.

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THE TRUE LIFE.

Liberality, courtesy, benevolence, unselfishness, under all circumstances and towards all men—these qualities are to the world what a linch-pin is to the rolling chariot. The wise man who lives a virtuous life, gentle and prudent, lowly and teachable—such a one shall be exalted. If he be resolute and diligent, unshaken in misfortune, persevering and wise, such a one shall be exalted. Benevolent, friendly, grateful, liberal, a guide, instructor, and trainer of men—such a man shall attain honor.—*Buddha*.

WHY THE APOSTLES FISHED.

One of Private John Allen's favorite stories is about a Georgia Bishop. One of the members of the bishop's church met the reverend gentleman one Sunday afternoon and was horrified to find the bishop carrying a shotgun.

"My dear bishop," he protested, "I am shocked to find you out shooting on Sunday. The apostles did not go shooting on Sunday."

"No," replied the bishop, "they did not. The shooting was very bad in Palestine, and they went fishing instead."

SANG FROID.

Some time ago the whole of the gable end of the Hare and Hounds Inn, at Barnsey, fell down, fortunately without injuring any of the inmates. According to a local paper, a lodger sleeping in the room adjoining the wall was not awakened by the noise, and on the landlord going to him and telling him to get up, as the house was falling, he made answer by saying, "It may fall then; I've paid for my bed, and I'll take good care that I have my sleep out." Thus the lodger lay his wonted time, exposed to the weather and the gaze of a large number of persons that had been drawn there by the accident. This story reminds us of the man who, being shaken up and told the house was on fire, turned round again to sleep, and said, "Well, you must speak to my wife"; and of the other member of the same cool family, who, when told in bed that his wife had expired, nestled under the clothes and murmured, "Dearie me! how sorry I shall be in the morning!" There is really something grand in coolness of this description.

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J. S. ELLIS, Editor.

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PRIEST CRAFT AND EDUCATION.

“I took the repeal of the Corn Laws as light amusement compared with the difficult task of inducing the priests of all denominations to agree to suffer the people to be educated.”

—RICHARD COBDEN (1846).

“During the last three centuries to stunt the growth of the human mind has been her [the Roman Catholic Church's] chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor.”—LORD MACAULAY.

[Published by request.]

OPPOSITION TO FREEDOM OF THE PRESS.

BY THEODORE SCHROEDER, ATTORNEY FOR THE FREE SPEECH LEAGUE.

EUGENICS, as a science, has scarcely been born. Practically all the pioneer work of systematically gathering and classifying the materials for study needs yet to be undertaken, and these facts must consist largely of isolated experiences and observations of the common people. Their crude interpretations of the facts are of no special value, and will soon be replaced by the explanations of trained scientists, who through an application of the processes of synthesis and analysis will evolve for us those more accurate general statements of natural law by adjustment to which human betterment must be accomplished. This, in turn, will be closely followed by a continuous diffusion of intelligence from the closet of the few learned ones

to the great mass in whose personal lives and reproductive activities rest the future of our great race.

To the accomplishment of this great work, the most essential element is freedom of the press for the publication of all the factors which *might* contribute toward the development of this new science. That we do not now have such essential freedom of the press for the collection and spread of sexual intelligence is known to all the readers of this journal. I am not going to open that discussion. Having in many places written upon that theme, I shall here devote myself briefly to the expression of thoughts suggested by my critics as exhibiting some impediments to a realization of the freedom of the press.

The first and greatest obstacle to a progressive development of any phase of freedom is the fact that even its friends and advocates have no clear conception of what liberty is, and therefore cannot discern which wind will carry them to this peaceful haven. Most "liberals," I fear, are such, not because their intellectual capacities are adequate to a rational comprehension of the value of liberty in general, but solely because they have some emotional aversion to some particular tyranny which affects them personally, and such cannot conceive of **protecting the unlimited right of others to disagree with themselves as well as with Mr. Comstock.** Here I can only hint at one illustration of this truth.

The very inception of liberty comes when arbitrary governmental authority is limited by general rules of law. It took many centuries of agitation and much bloodshed to get to the point where it was conceded by the comparatively intelligent powerful few that it was an insufferable tyranny to punish a man for an act which had not theretofore been made criminal by a proper legislative authority and publicly proclaimed in language so plain that every person of ordinary intelligence might know, from a mere reading of the statute, whether his act was a violation of it. The guarantee of this was included in the "due process of law" clauses of our American constitutions.

Centuries ago comparatively ignorant men saw the necessity for such limitation on the autocratic power of the king and his judicial tribunals. It is for this same principle that the benighted peasants of Russia are now battling. Yet, strange as it may seem, "liberal" lawyers who have been employed to defend obscenity cases, and the literary advocates of "sane radicalism," have not yet discovered its application to our present laws against obscene literature. This is so because they lack intelligence as to the meaning of "liberty" and know very little of the history of its progress.

Innumerable times has it been observed that no one can tell with cer-

tainty whether a particular publication is criminally "obscene" or not, until after a jury has brought in its verdict, and even then no one can know what conclusion another jury may reach in considering the obscenity of the same publication. All this comes from the fact that neither science nor common knowledge can furnish us any natural test by which to determine what is "obscene," and the legislature has furnished no artificial tests because of the erroneous assumption, ignorantly made, that we all possess an innate and therefore uniform sense of modesty and obscenity.

From this it results that every conviction is made pursuant to standards of judgment which come into being after the act to be punished, and which could not have been discovered by the person charged with the crime merely by a reading of the criminal statutes upon the subject. This, of course, is the very essence of lawless and arbitrary power, and the very crux of most of the struggle for liberty.

Now, then, what do our "liberal" friends do with this situation when confronted by a conviction which displeases them? Do they attack the arbitrariness of the power to punish? Not they! They call Mr. Comstock an "ignoramus" and other illuminating names, and tell us he might do more good if he exercised his discretionary power as they think such power to punish ought to be exercised. In defence of their respectability they "draw the line very decidedly" against all "truly obscene" literature, —they only differ with the courts *emotionally* as to what is "truly obscene," while agreeing with them that the freedom of the press may properly be limited. These "radicals" then inform us that I "would do the cause of free press much greater service, if you [I] admitted openly that you [I] draw the line"—where *they think that they think* it ought to be drawn, instead of where Mr. Comstock and the courts draw it. I oppose the existence of all arbitrary power to determine *ex post facto* what shall be punished as crime; while they are willing that the arbitrariness shall remain, if the tyrannical discretion could be exercised by themselves instead of by Mr. Comstock. That is the difference between liberty and an "intelligent despotism," though ever so many lack the capacity for understanding it, and in their denseness feel themselves to be libertarians.

What matters it to me if the arbitrary judgment of guilt is inflicted at the instigation of a Comstock or of a "sane radical"? If the fact remains that an ordinary citizen cannot know in advance, with mathematical certainty, that his act is a punishable crime, then as to that subject-matter we have despotic, governmental despotism—the worst possible form of tyranny.

This, then, presents the issue. I believe "sane radicals," in ignorance of the meaning of liberty, in its name are defending the worst phase of

oppressive government, while they say of persons like myself that they are "wasting their time and energy in the wrong direction and hurting the cause of a free press [which these "radicals" don't want to make wholly free] by a lack of discriminating reason or by an excess of misdirected zeal." I am not primarily opposing the manner in which Mr. Comstock exercises an arbitrary power, but rather am I *opposed to the very existence of that power*, which owes its existence to a criminal statute so uncertain as to leave it a matter of discretion what is to be punished under it. Which of us has the most "discriminating reason" as to what freedom means, I leave for others to judge.

All knowledge is relative. We cannot know heat or cold in themselves, but know them only in their relation to us through our sense organs. Neither is there such a thing as absolute heat or cold, but relative degrees of these are accurately measurable by means which do not vary according to temperamental and emotional conditions of different individuals.

Many sane but poorly educated people still believe that some things are *per se* obscene. I have never made an argument against this contention, though there is need for it. I have written several arguments to prove that there is no such thing as "obscenity" in a book or picture, and have repeatedly asserted that there *is* such a thing as "obscenity," which, however, resides wholly in the mind and emotions of the contemplating persons, and, therefore, unlike our concept of odors, heat or cold, etc., the shock to modesty is not a mere registration of a sense impression, but a condition superadded by a special mental predisposition, and that therefore the only unifying element which is generalized by the word "obscene" is subjective, and not in the sense-perceived qualities of the book or picture. These arguments I have made to demonstrate or explain the uncertainty of the obscenity laws. It seems to me that any person with the least scientific training should be able to see that this is not at all a discussion of the question as to whether or not anything is obscene *per se*. Neither is it a denial that there is no such thing as obscenity. On the contrary, it is the assertion that it does exist, but exists only in the contemplating mind, and not in the thing contemplated.

Now let me quote a "sane radical" who has the credentials and a few of the attainments of a scientist, and see how he fails to understand every single point that I make, just as completely as the untutored plowboy. It is not for me to say whether this is due to lack of intellect in him who tries to read me, or my intellectual incapacity for clear reasoning or clear statement of my contention. It must be one or the other. However, this is the manner in which he misstates my contention and answers what I did not argue :

"One of the strongest points that Mr. Schroeder thinks that he makes is when he asserts that there is no such thing as obscenity *per se*. . . . This argument is an exceedingly childish one, for of course [?] no sane person will claim that a thing can in itself be obscene or chaste. But doesn't Mr. S. know the kindergarten fact that there isn't such a thing as *beautiful or ugly per se*? . . . Nevertheless we speak of beautiful and ugly things. If nine out of every ten people consider a thing beautiful, that thing is beautiful; and what the majority of people consider ugly is ugly. . . . And so it is in regard to obscenity. The thing in itself is not obscene; . . . but if it disgusts and shocks the feeling of 99 out of every 100 people, and if it induces some people, however small a number, to commit indecent, unhealthy things, then that thing *is* indecent, and no amount of sophistry can do away with the fact."

Thus our "sane radical" indorses all of the present uncertain tests of obscenity as the law is now administered. His words here quoted are almost a verbatim repetition of a verbal defence which Mr. Comstock once made to me, and no book has ever been suppressed in England or America except by the application of the test which "sane radicals" now approve. I cannot discover the slightest difference between "sane radicalism" and Comstockery, except in the label. Yet editorially one calls the other an "ignoramus," and I am wondering if this is not a mere case of where the kettle calls the pot black.

Not only does this quotation show a total lack of understanding of what I am trying to present, but it also evinces a very strange confusion of ideas between the concepts of obscenity, beauty, etc., and the objective realities which the words may or may not stand for. To say that *things* are beautiful, ugly, obscene or chaste, according to majority votes, is ridiculous. Decisions of the mob can make them so only for those who already believe with the majority. Votes cannot make the *thing* beautiful, ugly, chaste or obscene for the dissenting minority.

This same "sane radical" similarly confuses the concept of a thing with the thing itself in another portion of his criticism of my attitude, and then misconceives his intellectual shortcoming as my inconsistency. Let me illustrate:

Ingersoll, after announcing himself an agnostic, innumerable times, without an accompanying denial, used the word "God." Moderately intelligent persons generally know that he did not thereby admit the existence of a God as a thing outside the minds of those who believe in such a "God."

We all understand that when a disbeliever speaks of "God" he means the God-concept of others, and his speech does not at all imply that the avowed disbeliever really admits the existence of an objective entity corresponding to the God-concept of his religious neighbor.

Similarly is it with me. I have often written that witches and

obscenity exist only in the minds of those who believe in them, and upon ceasing to believe in their existence they will cease to find either. If, after that statement, I mention witches or bawdy literature and art, I am not thereby admitting that either witches or obscenity have any existence outside the believing mind. On the contrary, I can only be speaking of the subjective condition, which, according to my announced theory, is all that those words can possibly symbolize.

It is a universal characteristic of very uncultivated minds to assume that we have a direct knowledge of things in themselves, and because of this misinformation such crude thinkers never differentiate between the thought-concept and its corresponding objective verity. Only to such a mind does an agnostic who uses the word "God" admit the error of his agnosticism, and a disbeliever in the objective reality of obscenity and witches admit the error of his theory by writing of bawdy literature and art or of witches.

Now, in the light of this comment, let me again quote my friend the "sane radical," who tells me that by not accepting his and Comstock's test of obscenity I am injuring the cause of the freedom of the press. This "radical" says :

"But that there is such a thing as obscene and bawdy art and literature Mr. Schroeder himself admits, in an unguarded moment. He [I] says : 'All morbid curiosity will then be dispelled, and thus [by general sexual intelligence] the dealer in bawdy art and literature will be bankrupted.' And so there is 'bawdy' art and literature? Now, look up in the dictionary the word 'bawdy,' and you will see it defined as 'obscene, lewd, indecent.' And with the admission by yourself, Mr. Schroeder, that there is such a thing as obscene literature and art, I could really stop the discussion."

Really? Dr. Wiseacre, please rise and explain how that in the least contradicts my oft-repeated statement that there does exist such a thing as obscenity in relation to literature, but that one must understand that the only element of unification which warrants the general classification as "obscene" is subjective, and that by removing this obscenity from our own mind and thus ceasing to believe in its objective reality, obscenity will cease to exist for us.

It seems to me that this whole matter, because of the general ignorance of psychology, and the moral sentimentalizing, will not be solved for a long, long time. My critic, whom I have quoted and tried to answer, it seems to me, is of the class who are the greatest hindrance to a free press and to liberty in general. On the other hand, he has the same opinion of me and my work. As a practising physician and literary worker in his profession, he has the *credentials* for a scientific training. His words carry with them the weight of great authority with minds less informed than his

own, even though he unintentionally misinforms his readers as to my contentions, and upon such false premises insinuates that I am ignorant of "kindergarten facts." Whether it is my intellectual incapacity or his which induced the criticisms I have quoted, is a question which I would rather submit to the judgment of real scientists than to accept his verdict as final.

To me, freedom of the press is still far off, and of course must remain thus so long as the victims of all superstitions can enforce their obscenity superstitions upon a suffering public with the help of "sane radicals" who, like the religionist, mistake a stupid moral sentimentalizing for rational ethics, and who believe in investing juries with a legislative discretion to pass *ex post facto* laws, because they have no conception of the meaning of that civil liberty to which they give an empty verbal indorsement. I stand for a free press, and therein differ from all "sane radicals" who do not believe in freedom of the press (or general liberty, for that matter), but who "draw the line decidedly" at some distance on this side of freedom.

EVOLUTION BEFORE DARWIN.

BY B. F. UNDERWOOD, QUINCY, ILL.

PROFESSOR HUXLEY, in an essay published in "The Life and Letters of Charles Darwin," says :

"Within the ranks of the biologists at that time [1851-8], I met nobody except Dr. Grant, of University College, who had a word to say for Evolution, and his advocacy was not calculated to advance the cause. Outside these ranks, the only person known to me whose knowledge and capacity compelled respect, and who was, at the same time, a thorough-going Evolutionist, was Mr. Herbert Spencer, whose acquaintance I made, I think, in 1852, and then entered into the bouds of a friendship which, I am happy to think, has known no interruption. Many and prolonged were the battles we fought on this subject. But even my friend's dialectic skill and copiousness of apt illustration could not drive me from my agnostic position. I took my stand upon two grounds: firstly, that up to that time the evidence in favor of transmutation was wholly insufficient; and, secondly, that no suggestion respecting the causes of the transmutation assumed was in any way adequate to explain the phenomena. Looking back at the state of knowledge at that time, I really do not see that any other conclusion was justifiable."

It was Darwin's "Origin of Species" which converted Prof. Huxley to the doctrine of Evolution. It was natural that he should think the evidence which had been adduced before he became acquainted with this work "insufficient," and, of course, a man of his intellectual integrity could not

give adhesion to any theory until he was satisfied of its truth. But, while Prof. Huxley's statement, considered as an explanation why he and other men of science did not accept Evolution earlier, is unobjectionable, it does scanty justice to those who were Evolutionists before Darwin made his great contribution to the world's knowledge.

A thinker who reaches correct conclusions in regard to complex problems under the disadvantage of possessing a small amount of data upon which to base his inductions, may thereby show a knowledge of the relations of things, an appreciation of the evidential value of known facts, and a comprehensiveness of view, which denote a high order of intellect. In the higher sense, the man of science is he who has not only powers of observation, but ability to take the facts which are known and to arrange them so as to explain their meaning by discovering the principles which underlie them, as Newton explained the cause of the fall of the apple, when he conceived that the same force which brought the apple to the ground also held the planets in their orbits. Mere observation and collection of facts would never lead to a great discovery. There must be reason, imagination, insight; power to understand the significance of groups of phenomena and to think beyond what is actually known, as well as care and caution in verifying what is conceived and held tentatively until it is fully established by larger knowledge. Imagination, as someone has said, is to the scientist what to the miner is the lamp on his cap; and it enables him to see a little beyond the position occupied.

The work of Darwin in laboriously collecting evidence of organic evolution, and in showing that Natural Selection was an important factor in the transmutation of species, was a stupendous work which cannot be overestimated. The "Origin of Species" was an epoch-making book, which has revolutionized zoology, and has led to radical and wide-spread modifications and reconstructions of thought in every department of research. And for the work he did Darwin has received his full meed of praise; has been honored as no other man of science in this age has for the work which his genius and labor accomplished. But Darwin was not the originator of the Theory of Evolution, which itself has been evolved through many centuries. Facts which were a matter of knowledge long before the "Origin of Species" appeared had led many acute thinkers to believe that species came, not by special creation, but by gradual transmutation through natural agencies. Goethe, St. Hilaire, Lamarck, Erasmus Darwin, Herbert Spencer, Ralph Waldo Emerson (who was acquainted with Lamarck's writings), Robert Chambers, and many others, so believed, and their work and influence contributed to prepare the way for Darwin's success.

Years before the "Origin of Species" was published, Herbert Spencer

brought forward some of the strongest evidence in support of Evolution. His facts are incontestable, and his arguments are as valid to-day as they were then. The force of his reasoning, which failed at the time to convince men like Huxley, who required more evidence, is now acknowledged by them, showing that Spencer's earlier acceptance of Evolution was owing to his truer interpretation of natural phenomena and greater freedom from the influence of traditional beliefs and authorities, while their inability to accept the theory was due to their limitations, and not to their more correct judgment of what the evidence should be to render the theory probable.

Spencer conceived Evolution, not merely as a transmutation of species, but as a universal process, as presented in the system which he afterwards elaborately worked out in his voluminous works. In "Principles of Psychology," published before Darwin's "Origin of Species" appeared, Spencer assumes the truth of organic evolution, and applies himself to the task of showing how the mind has been developed from low and simple to high and complex conditions. Whether we accept all his views or not, as Evolutionists we must acknowledge the force of his arguments, based upon facts, for the doctrine of Evolution, in distinction to the conception which prevailed when he began writing on this subject. Prof. Huxley, after his acceptance of Evolution, repeated many of these facts and arguments, which before, though they had convinced others, had failed to convince him. Had he possessed that larger range of vision, that philosophic grasp, that synthetic power, and that wonderful faculty of dealing with problems in the algebra and geometry of thought which distinguished Herbert Spencer among thinkers of the nineteenth century, Prof. Huxley would probably have accepted Evolution prior to 1858 upon such evidence as was then accessible.

I do not under-estimate Professor Huxley. He was a man of scientific attainments and literary accomplishments of a high order, a careful investigator in several departments of knowledge, a brilliant and fearless expounder of scientific truth, and an admirable character, but this fact, with his tardy conversion to Evolution, should not be construed to the discredit of those who accepted the doctrine upon evidence which he regarded as "insufficient." The facts of embryology, of homology, of rudimentary parts, etc., known before the publication of the "Origin of Species," were to some minds as strong indications as they are now of the transmutation of species; but to them had to be added more facts, and some method suggested by which species could have been changed, before men like Huxley could declare in favor of Evolution. This shows how important and necessary was Darwin's work to the wider acceptance and progress of Evolutionary thought, but it does not in the least abate from

the soundness of the general reasoning of those who, from the facts then known, arrived at the conclusion which Professor Huxley reached at a later date.

The "rigorous methods of science," which save us from a *a priori* speculation and many unwarranted inferences, may sometimes be applied in a way to delay the acceptance of a truth seen by a great thinker long before he can satisfy others that the objections are irrelevant or unsound and that the evidence justifies his conclusions. Many scientific men and teachers of science in the colleges were very confident that Darwin's conclusions were not "justifiable," several years after Huxley accepted and, like a brave knight, defended them against scientific and theological assailants.

Among observers and thinkers there are always some who are in advance of others in accepting or in anticipating newly-announced truths. It is doubtless well that the majority, subject to the influence of custom, authority, and associations, change slowly; for thereby is maintained that stability which is the safeguard of society and a condition of progress. But it is desirable that we recognize the merit and service of those who are the first to understand and assimilate a new idea or to adopt and work for a great principle, for they are the pioneers of those changes in thought and method which are necessary to overcome the tendency to conformity, uniformity and conservatism which steal like a mist over a nation, resulting in "intellectual peace at the price of intellectual death."

CHRISTIANITY AND CHARACTER.

—:O:—
BY C. COHEN, IN LONDON "FREETHINKER."
—:O:—

THE teacher of morals should be concerned with other than the almost inescapable virtues, which may almost be left to take care of themselves. Besides, the most dangerous man is not he who threatens purse or property or life. The man who is known and labelled a criminal is troublesome rather than dangerous. He may threaten an individual's purse, or even his life, but he threatens no one's character. He is not held up by people as an example, nor does he found a school and attract disciples. The really dangerous man is he who, while positively and negatively carrying out the requirements of a legal code, daily commits offences that no law can touch, but which yet make for a deterioration of character individual and social. Men who do not so much tell deliberate lies, which would argue some strength of character, but who are careless whether they tell the truth or not. People who, without taking the least trouble to acquaint

themselves with the facts, are ready to slander individuals and communities, and when lacking the courage themselves, will help others at their unsavory work. A press and a clergy who would introduce a man like Torrey to a London public, and when their *protégé* is branded as a liar and a slanderer do all they can to hush up the matter, not one of them having the common decency to demand from him an apology, but all trying what they can to keep him at his dirty work, are doing more to demoralize society than any band of criminals now at large. The thief, I repeat, threatens a purse only; but these others spread a moral leprosy which would be more dangerous than it is, only for our having become somewhat immune from being subjected to the same contagion for generations. . . .

The modern Christian is suffering from an atrophy of certain functions that results from the whole of his heredity and education. And this has been brought about both by the influences just touched upon, and even more powerfully by the process of artificial selection carried on in ancient and modern times by the Christian Churches. It is one of the inevitable consequences of all punishment for opinion that only honest men suffer. Not all the power of the church at its strongest could ever punish the coward, the liar or the hypocrite, who would express any opinion that brought profit, and refrain from expressing opinions that brought inconvenience in any form. The only ones that can be punished are those who are sufficiently brave to *speak* and defy the consequences. The men whose speech gives at least evidence of earnestness, honesty, and character somewhat above the average are killed at one period, imprisoned at another, boycotted at a third, and at all times excluded, as far as is possible, from public life. The result has been, and is, that for nearly fifty generations organized Christianity has been engaged in the task of killing off all the bravest and more independent minds, and conversely cultivating a cowardly and hypocritical type. It does not need any great reflection, once the nature of the process is realized, to see the effect this has had in lowering the mental character of the race. If a religion had set itself deliberately and consciously to breed an inferior mental type, it could have gone to work in no manner better calculated to achieve its end than the one adopted by Christianity. Demoralized physically by the Christian preaching of celibacy, which withdrew from the work of perpetuating the race the very men who were best fitted for the task, and degraded mentally by the suppression of the mentally independent and the cultivation of an opposite type, our wonder ought not to be that we are as we are, but that, with such an heredity, honesty and sincerity survive at all. Happily human nature is stronger than the religions it gives birth to; and honesty is still to be met with, although the way we praise

a really honest character in a Christian country is a witness to its comparative rarity. But the canker has bitten deeply, and we are not likely to remove in a generation a taint that centuries of Christian nurture has implanted.

PARANOIA.

—:O:—
BY A. A. BELL, M.D., MADISON, GA.
—:O:—

As this medical term has come into very general use, and as it is not found in our common dictionaries, it would not be amiss to give a definition of the word and its general significance.

While it literally means "beside the mind," that does not give a practical idea of its pathological bearings. The term is applied loosely to various mental diseases, as functional insanity starting from a degenerative condition characterized by a special deviation of the highest mental functions, but not implying serious weakness or general disorder of the mind. It is almost always accompanied by hallucinations and more or less systematized delusions. Its course is neither continuous nor uniform, but is essentially chronic. In one form it comes on without prodromes, and is characterized by a delusion of vague persecutions without persecutors.

There is also a form of the disease in which the degenerative defect is associated with ambitious hallucinations; and others in which the defects are not profound, and do not reduce the sufferer very greatly in the scale of degenerates. And there are intermediate forms, in which there are no delusions, but a marked tendency to quibbling and quarrelling. In some hereditary forms of paranoia there is a delusion of quarrelling, and, in a weakened form, a delusion of persecution. In still another form of the disease, termed "paranoia religiosa," the hallucinations or delusions are of a religious character.

With this information touching the symptoms and marking the defects this insidious malady produces in the minds of its victims, might not the parents and friends of children guard against its calamitous results?

"Foster's Encyclopedic Medical Dictionary," from which these notes have been mainly taken, might be consulted with pleasure and profit by those who wish to inform themselves on this subject.

A little learning, and especially medical learning, may be dangerous, but it might often be of immense service to parents in directing their attention to symptoms in the conduct of their children which, neglected and even encouraged by unwise repression or monotonous living, must naturally end in the children becoming confirmed paranoiacs.

Mad Murdock.

A PROFFER OF ASSISTANCE.

WHEN the representatives of nearly every enlightened country are holding their deliberations at the Hague to devise means to preserve and maintain peace, and, where that is not possible, to make laws governing the rules of war, so that it may be conducted in a civilized, gentlemanly, and Christian spirit, it should devolve on Canadians to lend their aid in such a laudable endeavor.

I, as a member of the representative class of Canada—called “working class”—do hereby tender my quota of suggestions to the Conference, in the hope that my deliberations may prove valuable.

My first suggestion would be that, on account of their standing in the community and their efforts in the interests of peace in their respective spheres, the following be elected Honorary Members of the Hague Conference: The Presidents and all the Vice-Presidents of both factions of the W.C.T.U.; Inspector Archibald, of the Toronto Police Morality Department, as he never hit a man or woman when they were down—one blow is generally sufficient to put an end to all foolish disputation; and all the managers, backers, and principals of the Ring in America, as they have consistently arranged every event in advance, and thus avoided a large amount of unnecessary bloodshed.

Resolved,—That the Company shall be known as The Hague Peace Conference, Limited. Head Office; Toronto, Canada.

All meetings of the Board shall be at the call of the Chairman.

ARBITRATION.—In case of any dispute between belligerents, the case to be referred to Kaiser William of Germany and Theodore Roosevelt of Oyster Bay, with power to appoint a third arbitrator if they can find one in their opinion competent.

ANNEXATION.—No Power, after the passing of these minutes, shall annex the territory of the vanquished without thirty days' notice in writing served personally upon the representative of such vanquished Power.

AMBULANCES.—Every ambulance, stretcher, or other means of conveying wounded shall have painted upon it, in letters not less than four inches in height and in every language in common use by any member or members of this Association, the words “Ambulance—Don't Shoot!” with a Red Cross, Yellow Crescent, Rising Sun, Pillar of Fire (in Blue), and a Shamrock in any color that will harmonize with all the other colors in use.

AMBUSH.—No person or persons whose country is represented at this Conference shall make, buy, sell, or use as a place of concealment for war purposes any bluff, dyke, wall, hill, hole, or fence, without having exposed in plain letters visible to the naked eye at one thousand yards, and in all languages as indicated aforesaid, the words—

“THIS IS AN AMBUSH! STOP! LOOK! LISTEN!”

BALLOONS.—The use of balloons in war is permitted, but their use to drop missiles on the foe shall be limited to dynamite shells and boiling lead. The use of boiling water or burning petroleum is prohibited, as the injured sometimes recover and suffer much.

BAYONETS.—No person or persons shall be permitted to use any other than a Conference bayonet, which shall be equipped with a guard button at the point, made of steel or other durable metal not less than two inches in diameter and covered with leather.

BADGES.—Spies shall not enter the enemy's lines without wearing a conspicuous badge bearing name, business and regiment. Any one violating this regulation shall be liable to a fine of not less than \$2 and not more than \$20 for each offence.

BULLETS.—Nations engaging in war shall use a Conference bullet, which is carefully sterilized and wrapped in absorbent cotton.

CHAPLAINS.—A chaplain shall form part of the staff of every general, and shall open the service with prayer. When prayers are over on each side the stage manager shall give the word of command to commence firing. No member of this conference shall commence firing during the time the enemy's chaplain is praying. Special prizes will be offered for single-phase condensing prayers.

BATTLEFIELDS shall be chosen by a special committee, who shall see that the location is healthy and convenient to lines of travel; the entire cost of a first-class battle including small annuities to the widows and orphans of the killed—if any—would be defrayed by special rate discounts from tarrying companies, premiums from contractors for supplies, and box office and gate receipts. The balance—if any—should go to the managers of this Convention for their care, trouble, and expense in providing unique entertainment for a peace-loving people.

CARNAGE.—At the end of each round—a round to consist of 15 minutes—contestants shall signal their losses; if loss is more than 2 per cent. the fighting must be discontinued until the opposing forces are equalized either by the arrival of fresh troops or the retiring of a sufficient number of men from the side suffering the least loss.

COMMISSARIAT.—Armies shall be supplied wherever possible with Con-

REFERENCE CANNED MEATS, which, on account of their greater purity, are always found best for fighting men ; the Conference will supply these meats *at cost* to all legitimate armies whose stewards shall sign receipts for 100 lbs. for every 60 lbs. delivered to them.

CONFISCATION.—Confiscation of private property in time of war shall be limited to those who are not members of this Conference.

CONSCRIPTION.—Conscription shall only be resorted to when every other means to procure recruits has failed. Belligerents are strongly advised to advertize and to offer such inducements in pay and clothing as to make the business of soldiering attractive.

DEFEAT.—Any general of an army admitting defeat in less than twenty rounds shall forfeit all claims to any share in gate receipts.

DESERTIONS.—The penalty for desertion from an army shall be, for the first offence, if the defendant be a member of any of the subordinate lodges or of the Grand Lodge of the Hague Conference, one year's pay and forfeiture of any share in looting or prize money. For a second offence, a life sentence with hard labor. A third offence shall be punishable with two life sentences to run concurrently. Deserters who are not members of this Conference shall on the first offence be shot without benefit of clergy.

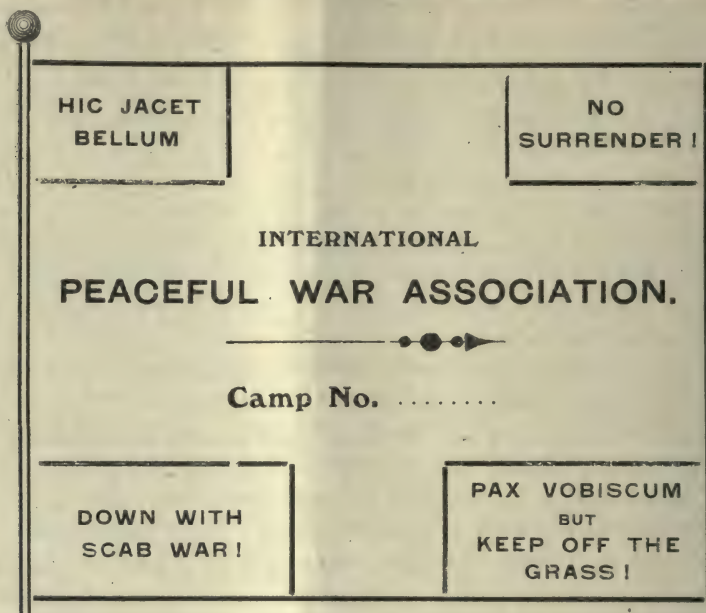
FLEETS.—Fleets shall be required in all cases to go to battle equipped with guns of sufficient calibre to pierce any armor plates and to have armor plating of a sufficient weight and quality to resist any shot, shell, or torpedo.

[Note.—Such a battle would be something unique, and could be viewed from steamers of the Conference, placed between the lines, at a fee for the whole grand scenic exhibition of \$100 up, according to accommodation. In case of the accidental sinking of any of the Conference's steamers, relatives of the ticket-holders will be fully protected by insurance.

FIRING.—Troops shall never fire unless first fired upon, except the officer in command carries a firing license. Licenses can be procured from the Financial Secretary of the Conference at extremely low rates. Firing at the backs of the enemy is prohibited except in the case of a retreat.

FOULS.—In marine battles combatants are warned not to strike below the water line with shot or shell ; the penalty for so doing being to be sent to the rear. The fouled ship shall signal the umpire claiming the foul ; the umpire, if unable to place the responsibility, shall take note of it in giving his decision. A ship sunk by a "foul" shall be considered as still afloat, while as a penalty three of the enemy's ships shall be considered as "put out of action."

FLAGS.—In addition to their own every regiment or other division of an army must carry a Conference flag made as follows :



It is not our purpose to go through the whole alphabetical list, as many of the details of peaceful war have been dealt with by the Conference so well and fully that we can add nothing to clear the points involved. We will now proceed to N.

NIGHT ATTACKS.—These are prohibited absolutely except in cases where the attacking party have definite information that the enemy intend to evacuate before morning. Our experience is that night work is responsible for many cases of the pulmonary and nervous diseases that are so prevalent among troops in camp. Any officer ordering an attack between 8 P.M. and 8 A.M. shall be liable to a fine of forty dollars without the option of a term in jail.

POLICE.—To secure observance of the rules of the Conference a squad of police shall accompany the staff of every general. They shall be equipped with batons and revolvers, and shall be a picked lot physically, and well up in revolver shooting.

RATIONS.—These shall not include pie or spiced foods, which are indigestible; one pound of porterhouse steak with two vegetables, bread, butter, cheese, celery, nuts and raisins, being sufficient for dinner for each man.

SPIRITS.—These shall be confined to one quart of sacramental wine per man per day, and where strictly necessary about a pint of Scotch whiskey per man—to be used only in emergencies.

By these regulations it is sincerely to be hoped that whenever war is necessary and therefore inevitable, it may be conducted in the spirit of Christ, Stead & Co., and more in accord with modern business methods.

SECULAR THOUGHT.

A Magazine of Rational Criticism in Religion, Politics and Science.

Editor : J. S. ELLIS.

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THE JESUITISM OF THE LORD'S DAY ALLIANCE.

The numerous prosecutions instituted by the Lord's Day Alliance against individuals and companies that have been in the habit of doing what they considered to be necessary work on Sunday, as well as against keepers of dining and refreshment houses, have shown up the motives of the parsons very conspicuously, and it is probable that much annoyance will continue until the people are aroused by the absurdities of the Sunday legislation to demand a rectification of it. Since Judge Morson's decision, sanctioning the sale on Sunday of ice cream and other light refreshments as being fully as legal as the sale of heavy meals in hotels and boarding-houses, several similar decisions have been given, but the Lord's Day Alliance continues its mosquito-like policy of prosecuting such cases, in the hope of occasionally securing a decision from a weak-kneed judge.

A case that justified this policy occurred the other day at Hamilton, where Magistrate Jelfs convicted three men of the crime of selling ice cream on Sunday. In this case, however, an appeal was taken to Judge Monck, who, in quashing the conviction, held that "ice cream was a necessity for some people, and that, while the defendants only conducted restaurants on a small scale, they were as much entitled to sell it as larger dealers." Fancy the great Dominion Lord's Day Alliance trying to prevent a young man treating his best girl to a dish of ice cream on their weekly holiday! One would think this a short-sighted policy to fill the half-empty churches.

The policy of the Alliance is thoroughly jesuitical. Its object is to produce a sentiment of degradation regarding every use of the Sunday holiday except church-going. The constant worrying of the people who "break the Sabbath" by trying to enjoy life, and haling them before a magistrate in a foul-smelling police-court as if they were criminals, will be certain to have a degrading effect upon the victims, which in the end

will tell, they judge, against even the most innocent use of Sunday, and by linking "Sabbath observance" with "respectability" powerfully aid the cause of the parsons. For a time they seem likely to succeed. To a large extent they have hoodwinked the ignorant working men with the idea that a strict observance of Sunday is the only way to save them from being compelled by their employers to work seven days a week for six days' pay. But a day of reckoning will surely come when the workmen find out the real object of their clerical friends.

We may naturally expect, too, that there will be periods of stagnation and even of temporary retrogression in the general advance of liberalism. When a certain stage of progress has been reached, the great mass of men seem to think, either with Lord John Russell that it is time to "Rest and be thankful," or that things have got a start and will continue to progress without special efforts. No falsier notion could prevail. It is manifest that all the most active forces in society are of a conservative or reactionary character, except under the stress of dire necessity or of an enthusiastic or fanatical impulse. As surely as the sun rises and sets, if men fail to assert and exercise their rights those rights will be lost. The greedy office-seeker, the lazy preacher, the extortionate capitalist, the corrupt government contractor and monopolist—the whole army of quacks and fakers that stand ready to batten on the credulity of the ignorant masses will inevitably seize the power the value of which the people cannot appreciate. The present seems to be such a period of temporary retrogression. Apparently secure in their traditional liberty, the masses appear to be blind to the fact that practically they are being enslaved, mentally and physically, by a crowd of greedy parasites—politicians, preachers, monopolists, and fakers of unending variety—who are buncoing them and legislating away their fancied liberties.

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DOMINION PARLIAMENT TO BLAME — NOT THE PARSONS.

The following report of proceedings at the recent Bay of Quinte Conference shows very clearly the dishonesty and Jesuitism of the officials of the Alliance :

"Rev. T. Albert Moore, Provincial Secretary of the Lord's Day Alliance, in addressing the Conference, stated that, on the authority of the Attorney-General of Ontario, all persons found making cheese on Sunday would be prosecuted. The Government had decided to sanction the prosecution of all such cases.

"Mr. C. W. Neville, a large farmer of Lennox, a lay delegate, sprang to his feet and strongly opposed Mr. Moore's statements. He asked Mr.

Moore if it were true that under the new Act railways could start trains on Saturday night and run them into Sunday. 'Yes,' he continued, 'trains may run to their destination even on Sunday, and yet cheese-makers throughout Ontario who have large quantities of milk awaiting treatment cannot continue for two or three hours on Sunday the work they begin Saturday night.'

"Mr. Moore said he was not responsible for the law. The Dominion Parliament had passed the legislation.

" 'Well, then,' exclaimed Mr. Neville, 'some of these laws are most unreasonable. I am a practical dairyman, and know that the dairymen of Lennox and Addington are not all in the position of being able to keep milk over Sunday. You ask us to pay salaries and give to missionary funds, and yet you make laws by which farmers must lose from \$5 to \$10 a day. The fault is that these laws are often made by enthusiasts who are not practical men, and know nothing about what they legislate against.'

"Mr. Moore again replied that Parliament was responsible for the law prohibiting cheese-making on the Lord's Day. Experts had explained to Parliament that it was not necessary to continue the work of cheese factories into Sunday. A lively debate followed, two dairymen supporting Mr. Moore."

Here we have one of the most active agents of the Alliance repudiating responsibility for the very laws for which he has been working for years, and placing it upon the Dominion Parliament. The fact is, the Dominion Parliament passed the law in deference to the vigorous demands of the Alliance, and because, among all the Liberals of Canada, there could not be found enough men with backbone to oppose the clerical bigots. Our advice is to let the people suffer until they have had enough of it, when perhaps they will wake up to the idea that they have been selling themselves to a conscienceless set of clerical grafters. Quebec may be pretty badly fixed with its Roman Catholic incubus, but Ontario is not much better off with her Protestant bigots.

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HUMAN LIVES VERSUS CAPITALISTS' DIVIDENDS.

The railway accident at the level crossing at the foot of Bay Street, Toronto, is one that brings the problem of corporation responsibility into startling prominence. A number of passengers from the steamboat landing are crossing the tracks at night. There is no signal; the gates supposed to guard the crossing are raised, the attendant being off duty for the night; and suddenly a train at full speed crashes into the crowd. The majority of those on the railway track scramble safely away, but four men—unnoticed by the others, it would seem—are struck down. One is killed outright, the others more or less seriously injured. The

body of the dead man was carried about fifty yards and then cut in two by the passing wheels, and it was only after some considerable time that the injured men were discovered by a person passing near the spot.

This sort of thing has been going on constantly for some years at the dozens of level crossings in and near Toronto and other Canadian towns and cities. Why should such reckless murder be allowed to continue? Simply because the railway companies control the politicians and all connected with them, and are thus allowed to escape the just punishment of their murderous carelessness.

In the few cases in Toronto where precautions have been taken or where subways and bridges have been built, the municipality has had to bear a large part of the cost of these works, the contention of the railways really being that their charters give them the right to murder citizens on the streets unless the civic authorities pay for proper means of protection. One wonders why the railway companies for their own protection do not take the necessary precautions, but it is clear that they have come to the conclusion that it is cheaper to pay damages for killing a few people occasionally than to incur the cost of efficient protection. As with most capitalists, human life does not count against dividends.

The pretence that municipalities should share the cost of protecting the lives of citizens from the murderous recklessness of the railways is one that would not be considered for a moment if the people themselves had a proper sense of self-respect. As a matter of fact, not only have the municipalities as well as the Dominion Government given enormous subsidies and grants of land to the railway companies, but these have also been allowed to control the trade of the country. And in return these greedy vultures sacrifice the lives of the people wholesale rather than spend a few dollars in necessary safeguards. No level crossing should ever have been permitted within the limits of any city or town.

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THE HAYWOOD TRIAL IN IDAHO.

Few men, we imagine, could have expected the Haywood trial to end as it did. The elaborate pains taken by the prosecution to secure a favorably-disposed and tractable jury, the mass of irrelevant and disgusting evidence put in with the sole object of prejudicing the minds of that jury, and the apparent bias of the judge against the prisoner—all led men to expect a disagreement among the jury as the best possible outcome of the trial. But an agreeable surprise awaited them. In his

charge to the jury, the judge took a common-sense view of the evidence and gave some rational directions to the jury; and it now turns out that these directions had a considerable effect in bringing about an agreement among the jurymen, though a majority of them had already reached the conclusion that Orchard's "confession" was false.

It seems a pity the prosecution should be allowed to waste the public money in continuing to prosecute Moyer and Pettibone after their signal failure with Haywood. Their action exposes the vindictive spirit of the mine owners, who can only hope to injure the Federation by exhausting its financial resources.

Orchard's confession will stand as a monument to the virtue and nobility of character which is bred of a murderer's "conversion" to Christianity, as well as to the unscrupulousness of the Pinkerton detectives who concocted it with him. We look upon the Pinkertons as an organized body of assassins, who would not be tolerated for a day in a really free country, and who would not be permitted to-day in the United States were it not for the use made of them by the Governments and their financial friends.

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THE PEACE CONFERENCE AT THE HAGUE.

The foundation stone of Andrew Carnegie's Peace Palace at the Hague, we are told, was laid with great ceremony, and no doubt Dutchmen will think themselves lucky that so much money is to be spent on stone masonry and labor among them. Of course, it is not impossible that a big strike may mar the harmony of the building operations of this Palace of Peace; but what sort of Peace will it be that men will not have to struggle and fight for? It seems as if the world were to be filled with eleemosynary colleges, libraries, churches and peace palaces; and one wonders what the human race will do when all its millionaires have given away all their money.

Yes; this is no doubt an age of peace. But if ever there was an age when peace seemed only a dream, this is such an age. The Peace Conference, indeed, opened with a declaration by its President that the Conference did not expect to formulate any scheme for doing away with war or inaugurating an age of universal peace; and its deliberations conclusively show that none of the Great Powers have sufficient confidence in the pacific intentions of their rivals to forego any of their self-protecting preparations. Even in Yankeeland, the great Civil War has not passed from the memory of even young men before we hear

rumblings of conflict between State and Federal Governments. The nineteenth century was probably the most wasteful of human life of all the centuries, notwithstanding that the second quarter of it was so peaceful that men began to talk, as they are talking now, about the advent of an era of universal peace. Universal peace may be a delightful dream. The question is—Is it a practical possibility?

It must never be forgotten that rivalry and strife are primal elements in human life, and that the "horrors of war" are hardly comparable with the horrors of peace as it exists at present. A man who enters the service of a railway company as a wiper or brakeman runs far more risk of being maimed or killed than does a man who joins the army or navy. In the railway traffic of America there are every year more men killed and injured than there were in the three years of the South African War. A still larger number are injured in the mills and factories of the country, or in building operations. Scarcely a bridge or warehouse or church is built that does not exact its penalty of death from the workers engaged upon it; and the rush and strain of office and shop bring premature death and disease to thousands upon thousands of half-fed wage-slaves. Why should we fear a little fighting? Does it not bring excitement and teach geography to millions of people who would otherwise never know the earth was round?

In any event, anything like universal peace could only be the result of an agreement among the working classes of all countries. It is absurd expecting any approach to it to be made by representatives of the very classes who derive their honors and their profits from a continuance of the present order. And are the workers united, even in any one country? When the Yellow Peril ceases to scare American workmen, when John Chinaman is welcomed as a brother, and negroes cease to excite bloodthirstiness among white men, then may we expect to see plowshares taking the place of honor from bayonets.

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AN AGE OF FADS.

Unquestionably this is an Age of Fads. It is not for nothing that education has made some progress, and that printing has so developed that a lunatic with a few hundred dollars in his pocket can get a large publishing house to print his literary hallucinations. The New Thought of our day, in its varied eccentricities, is but the lineal descendant of the metaphysics of former days, minus its logic and scholarship but combined with a vast amount of ignorant assumption and a total

disregard of consistency. It has become a gigantic Fad, a Savior of the World, if you only believe its Utopian apostles, whose assumption of perfect knowledge of the unknowable is one of the most alarming features of their literature.

This assumption that *our* Fad is the one thing needful for human salvation is not, of course, a new thing. It has been the characteristic of Fads in all ages, whether political, religious, or scientific. It is, indeed, an essential feature of all Fads. The difficulty is to understand the mental state of the dupes—those who pay the piper. The question is, what to them is the value of cheap literature, education, and scientific knowledge? It is clear that something is wrong either with their teachers or their brains, for the amount of literature of this sort that is published is tremendous.

One of the funniest of these fads is the Food Fad. Dr. Woods Hutchinson the other day got into rather hot water for suggesting a pork diet as a cure for indigestion. In the way of food there have, in recent years, been perhaps more wild-cat schemes put forward by variously qualified or unqualified speculators than in any other branch of human endeavor; and it is somewhat reassuring to find a man of Dr. Hutchinson's standing dismissing most of these in short order, and even asserting that he has known cases of dyspepsia cured by means of ham for a breakfast food. Certainly, as an unprofessional, we ourselves would prefer eggs and bacon to strychnine or carbolic acid as a remedy for indigestion. It is easy for the vegetarian to give instances of strong persons and of communities that have lived and thrived on a vegetable diet, and to show that vegetable foods contain all that is needed for human nourishment; but the Food Faddist forgets that he deals with men and circumstances that vary to an almost unlimited extent.

The Salvationist and the teetotal advocate can point out examples of men and women who have been taken from the lowest depths of human degradation and transformed into outwardly decent citizens. The Single Taxer can point out the justice and economy of his reform; the Free Trader can fit his theory like a glove on to our modern ideas of liberty and toleration for all men; the Socialist can show the infinite benefit that would come from universal co-operation for the common good; and the Anarchist can laugh at the folly of keeping up a government for the purpose of governing you, when all you have to do is to behave yourself decently and you would need no government at all. But the mass of men are held as in a vice by tradition and custom, by hereditary constitution and circumstances of time and place, and by no

possibility can they be rationally dealt with, as the Faddist pretends to deal with them, as if they were all on one level plane of equality in education or physical and mental ability.

The Free Trade Faddist is probably as striking a feature in this age of Fads as any one of those we have mentioned. The self-satisfied complacency with which he regards his theory is only equalled by that of the orthodox preacher. If you are a reasonable man, you cannot help admitting the justice and virtue of Free Trade. What folly to tax the food you eat or the clothes you wear! What folly to tax anything at all, says the Socialist; it is only taking money out of one pocket and putting it into another in order to feed the tax-gatherer. What folly, says the Anarchist, to have a government to compel you to pay taxes. The Free Trade Faddists overlook the fact that the people and the circumstances of one country may be so different from those of another that one system could not possibly be adopted in both. It may be that, if people would only agree to it, a single direct tax for governmental purposes would be far less onerous than the common system of indirect taxation. But direct taxation has proved a failure so far; for it is certain that while many men evade in various ways the payment of their just share of it others are compelled to pay more than their share; and the income-tax in England has been said to have produced more forgery and perjury than all other causes combined. The Faddist points to the prosperity of Britain under Free Trade. But, apart from the fact that Britain has never had full Free Trade, what has been Britain's prosperity? Is it to be seen in the facts that millions of her people are poverty-stricken and on the ragged edge of starvation, while hundreds of thousands of them seek homes in distant lands every year?

Then we have the Free Love Faddists, who seem to think the salvation of the human race depends on the entire removal of all restrictions upon the marriage of the unfit, leaving the future of the race to depend upon the good will of the lowest and most ignorant and degraded classes.

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A FREE SPEECH ANARCHIST.

Lastly, we have the Free Speech Fad, of which the writer of the article, "Opposition to Free Speech," in another page, is the unique exponent. Mr. Schroeder is a vigorous writer, and we believe he is a well-intentioned man. But he is also a shining follower of the oft-quoted legal maxim, "When you have a poor case, bully your opponent." He objects to Dr. Robinson calling Comstock an ignoramus, but he

applies the same term in multitudinous fashion to Dr. Robinson and other liberals. Mr. Schroeder is not a Mark Twain, but his reply to Dr. Robinson (published in *The American Journal of Eugenics*) is as amusing a contribution to Freethought literature as any we have seen. Mr. Schroeder is a New Thought IT. He knows it all. He alone understands what "liberty" is. We are rather sorry we are not in it. It must be a satisfaction to know that you know what nobody else knows. Liberty! Ah! what crimes—and follies—have been committed in thy name!

It will not be inferred from our objections to Mr. Schroeder's criticisms that we are in favor of any arbitrary restrictions upon thought, speech, or the press. Our view is, that totally unrestricted liberty is a Utopian notion, at all events in our present or in any conceivable state of society; and we can conceive no more satisfactory plan of dealing with the question than that of our present legal machinery, under which moral questions are practically settled by counting heads. Would Mr. Schroeder like to be the final arbiter? We certainly look for and work for more liberal laws than those under which we live at present, but we imagine they can only be enacted through an enlightened public sentiment, and we think their advent will be retarded rather than assisted by such ultra-rationalism as that of Mr. Schroeder.

It is rather unfortunate that Mr. Schroeder leaves us to infer what his idea of "liberty" really is. If it is what his words would seem to indicate—full and perfectly untrammelled freedom for the expression of all thoughts in speech and in the press—then we conclude that he is by no means a very safe or rational guide, and we can afford to smile at his assumption of superior knowledge on the subject. As a matter of fact, there is no such "perfect" liberty outside of Utopia, and while human society exists, in our opinion there cannot be. The social organism can only be carried on by the sacrifice of some share of individual freedom for the general benefit, and the amount of liberty enjoyed by each will depend entirely upon the intelligence and self-governing ability of the masses. If we can imagine a community in which all its members are perfectly self-governing, then unrestricted liberty might be possible and "government" be abolished. Anarchy would be triumphant and Utopia established at last; and Humanity would float serenely, if somewhat inanely, into Mr. Schroeder's "Peaceful Haven of Free Speech." In such an event, however, we might ask, what would be the use of Free Speech or any other sort of speech? Why, we should all be IT!

Apart from the reiterated assertion that few, if any, so-called liberals or Freethinkers understand what "liberty" really is, Mr. Schroeder's

chief contention is, he says, not that there is no such thing as obscenity, though he thinks there is need for such an argument, but that obscenity "exists only in the contemplating mind, and not in the thing contemplated." In our humble opinion, such an argument is childish in the extreme. Does Mr. Schroeder imagine that the sense of modesty or obscenity arises in the human mind without the presentation of objective facts or combinations of facts and ideas? Is he a believer in an innate sense of decency or obscenity? One might judge not, from his remark that an innate sense would be uniform, whereas he seems to admit that the sense of decency is totally absent in some people.

During recent years, among the many prosecutions for obscenity that have been carried on, some justifiable, others scandalously tyrannical, two may be used to illustrate the point. One was the case of a Montreal bookseller, who a few years ago was summoned before a police magistrate for publishing some doggerel of his own composition containing some suggestive lines. He was allowed to go on promising not to offend again. In this case the worst word used was "something," but in our view the prosecution was perfectly justifiable.

Another case occurred in the United States a few years ago, in which a man with a German name published a book on "free love" which contained a chapter discussing the question as to how many years would elapse before civilization would have so advanced that men and women could act like dogs or pigs in the public streets without exciting comment. In our opinion, this man was justly punished with a year in jail.

In these cases, we might ask Mr. Schroeder whether there was any obscenity in the presentation of bestial ideas, or was it confined to those who felt disgust at contemplating them?

Would Mr. Schroeder take a virtuous and modest lady friend to a Seeley dinner? If not, why not? The lady would not see anything obscene, because nothing objectively obscene exists, and consequently she would not blush or be shocked in the least. Would he take home a brutal, coarse-mouthed jade from the Bowery and expect his wife to be entertained by her filthy jests? Would he show a number of so-called "obscene" transparent picture-cards to his daughters and expect them to be edified thereby? Have Free Speech extremists made an alliance with Christian Scientists?

Certainly, votes cannot make things ugly or beautiful. But ideas of beauty and ugliness do grow up gradually and often very rapidly. Any one who looks back at the fashions in clothing of both men and women during a long lifetime will see how a few years completely transforms

people's ideas of beauty in dress. Practically, it may be contended that these changes are very much the result of votes.

Mr. Schroeder has the pernicious knack of mixing things so as to make an irrelevant point. His use of the word "innate" we have noted. And, says he, if a sense is innate it would be uniform. We do not think this dictum is sound. If any of man's powers are innate, certainly his five senses are innate, and yet these are by no means uniform. We agree that the sense of obscenity is neither innate nor uniform, for we appear to have come across a gentleman who freely admits his total lack of it. We do not believe he is so bad as he paints himself.

Mr. Schroeder also says he "objects to all *arbitrary* power to determine *ex post facto* what shall be punished as crime." We agree that all arbitrary power to punish criminals should be abolished. All power to punish should be exercised only under properly delegated legal authority and according to well-established rules of procedure. If people submit to the decision of a post-office clerk as to what is obscene and unmailable matter, they are really slaves who have forged their own chains by passing a law to legalize this outrageous power. But the legal character of many offences can only be determined by the facts proved on trial.

There seems to be nothing at all peculiar in the fact that charges of obscenity have to be passed upon by judge and jury. In most common law cases the same objection might be made. Differences between murder, manslaughter, or accidental or justifiable homicide have often to be settled *ex post facto* by a jury or legal officials; and the legal character of many other actions has often to be settled after they are committed. We see no more difficulty in obscenity cases than in cases of forgery or embezzlement, except to a man who point-blank denies the existence of obscenity except as a subjective sentiment. In our opinion, a denial of this sort is a symptom of a species of paranoia.

Human Rights.

It is impossible for human beings to exist together without certain rules of conduct, certain ideas of the proper and improper, of the right and wrong growing out of the relation. Certain rules must be made, and must be enforced. This implies law, trial and punishment. Whoever produces anything by weary labor does not need a revelation from heaven to teach him that he has a right to the thing produced. Not one of the learned gentlemen who pretend that the Mosaic laws are filled with justice and intelligence would live, for a moment, in any country where such laws were in force.—*R. G. Ingersoll.*

A Reader's Gleanings.

A Truthful if not Christian Pope.

“Prince Pico de Mirandolo once met Pope Alexander VI. at the house of the courtesan Emilia, while Lucretia, the holy Father's daughter, was confined in child-birth, and the people of Rome were discussing whether the child belonged to the Pope, to his son Cæsar, or to Lucretia's husband, Alphonso of Aragon, who was considered——. The conversation immediately became animated and gay. Cardinal Bembo relates a part of it: “‘My little Pico, says the Pope, ‘whom do you think the father of my grandson?’ ‘I think your son-in-law,’ replied Pico. ‘What! how can you possibly believe such nonsense?’ ‘I believe it by faith.’ ‘But, surely, you know that an —— cannot be a father?’ ‘Faith,’ replied Pico, ‘consists in believing things because they are impossible. You require one to believe more incomprehensible mysteries. Am I not bound to believe that —— had no earthly father at all; and that a serpent spoke; that from that time all mankind were damned; that the ass of Balaam also spoke with great eloquence; and that the walls of Jericho fell down at the sound of trumpets?’ Pico thus proceeded with a long list of all the prodigious things in which he believed. Alexander absolutely fell back upon his sofa with laughing. ‘I had better believe all that as well as you,’ says he, ‘for I well know that I can be saved only by faith, as I can certainly never be so by works.’ ‘Ah, holy father,’ says Pico, ‘you need neither works nor faith; they are well enough for such poor profane creatures as we are; but you, who are absolutely a vice-god, you may believe and do just whatever you please. You have the keys of heaven, and St. Peter will certainly never shut the door in *your* face. But as for myself, who am nothing but a poor prince, I freely confess that I should have found some very powerful protection necessary, if I had employed the stiletto and nightshade as often as your holiness.’ Alexander VI. understood raillery. ‘Let us speak seriously,’ says he to the prince. ‘Tell what merit there can be in a man's saying to God that he is persuaded of things of which, in fact, he cannot be persuaded? What pleasure can this afford to God? Between ourselves, a man who says that he believes what is impossible to be believed is a humbug.’ Pico de Mirandolo at this crossed himself in great agitation. ‘Mi Dio!’ says he, ‘I beg your holiness’ pardon, but you are not a Christian.’ ‘Upon my faith,’ says the Pope, ‘I am not.’ ‘That's what I suspected,’ says Pico de Mirandolo.”—*Dictionary of the French Encyclopædists, quoted in Felix L. Oswald's “Secret of the East.”*

If there be an infinite God, he cannot make that wrong which in the nature of things is right. Neither can he make an action good the natural consequences of which are evil. Even an infinite God cannot change a fact. In spite of him, the relation between the diameter and circumference of a circle would remain the same.—*Ingersoll.*

My life shall be a challenge, not a truce !
 This is my homage to the mightier powers,
 To ask my boldest question, undismayed
 By muttered threats that some hysteric sense
 Of wrong or insult will convulse the throne
 Where wisdom reigns supreme ; and if I err,
 They all must err who have to feel their way
 As bats that fly at noon ; for what are we
 But creatures of the night, dragged forth by day,
 Who needs must stumble, and with stammering steps
 Spell out their paths in syllables of pain ?

—*Oliver Wendell Holmes.*

Knowledge vs. Culture.

The only safe knowledge is knowledge of *things*. Knowledge of *thought* is unreliable, because thoughts themselves as often consist in errors as in truths. The only real knowledge is knowledge of *nature*. The only important knowledge is science. and no knowledge which is not capable of a reduction to a place in the category of science can be considered as knowledge at all. This knowledge can only be imparted to great masses of men by means of the systematic education of the young. Education should be valued in proportion as it gives its possessor correct views of life, of his relations to society and to nature,—i.e., as it improves the *moral tone* of mankind. The speculations of the intellect, unsupplied with facts, have no influence in this direction. Neither do those forms of education which go by the name of *erudition* or *culture* do this to any marked extent. Mere culture, while it is in itself an element of human happiness, is at the same time wholly non-progressive. It is not a form of knowledge. It has no effect on action, and exerts no influence on character. It should be made secondary, and enter into education only after, or as additional to, the inculcation of truth. The system of education which makes art take precedence over science, and culture over knowledge, is a perverted system which, at best, only leaves the world where it finds it.—*Prof. Ward, "Dynamic Sociology."*

Christianity Debilitated.

The Christian creed is evidently a lost creed. It once had life—strong, eager, passionate, yes, and useful. But its record of glory is dimmed. The writing in its book is faded, and mildew specks the covers. Our age does not genuinely believe in Jesus the Redeemer, and in the potent fire of the Holy Ghost. We all know it. We go on building churches and piling up mounds of gold before the altars of God, and the silver-voiced choirs echo the praises of the Three Persons in Heaven. But the living faith has fled. Hearts no longer beat in answer to the word of the Church. Our souls have cast off the livery of the old piety. The average man is not a Christian, and we ought to say out our mind. We ought to speak plainly.—*F. J. Gould.*

Humboldt concluded that the chief source of man's unhappiness was his ignorance of nature.

Preach Gospel But Sell Gin.

For instance, when gospel does not pay the cleric takes to gin. Speaking at the National Council of the Evangelical Free Churches at Birmingham, the Rev. J. Q. A. Henry asked if the pastor drank and had money invested in the manufacture and sale of drink, if so, how could they expect their church to take a high ground against the curse? From inquiries made by the *Evening News* it appears that the number of clergymen holding shares in the principal firms are as follows: Messrs. Bass and Co., 25; Messrs. Ind, Coope and Co., 16; Messrs. Watney and Co., 83; Messrs. Barclay and Co., 25; Messrs. Meux and Co., 11; and in the City of London Brewery 42. And, with holy but bitter invective, from their pulpits the preachers declaim against all alcoholic stimulants. Like his creed, everything about the cleric is a fraud. If he can swindle in things sacred, why not in things secular? His training has been such that what wonder if he should sell you the devil's night-shirt as the chemise of the Virgin Mary? —*Saladin.*

Look how they sit together!
Two bitter, desperate antagonists,
Licking each other with their tongues, like fists,
Merely to settle whether
This world of ours had ever a beginning,
Whether created,
Vaguely undated,
Or time had any finger in the spinning:
When lo!—for they are sitting at the basement—
A hand, like that upon Belshazzar's wall,
Lets fall
A written paper through the open casement.
"O foolish wits!" (thus runs the document)
"To twist your brains into a double knot
On such a barren question! Be content
That there is such a fair and pleasant spot
For your enjoyment as this verdant earth.
Go eat and drink, and give your hearts to mirth,
For vainly ye contend;
Before you can decide about its birth,
The world will have an end!"

—*Tom Hood.*

Pat's Wings and Mike's Horns.

Two Irishmen were eating their lunch when one asked the other, "Pat, an' what be you thinkin' about?"

Pat replied: "Shure, Mike, I was a-thinkin' how I would be getting me clothes over me wings when I would get to heaven."

"You would better be thinking how you would be getting your hat over your horns when you would get to the other place," answered Mike.

Dooley on Domestic Discipline.

Mr. Dooley, in his recently published Dissertations, discusses domestic discipline thus : " No gintleman shud wallop his wife, an' no gintleman wud. I'm in favor iv havin' wife-beaters whipped, an' I'll go further an' say that 'twud be a good thing to have ivry marrid man scoorged about wanst a month. As a bachelor man, who rules entirely be love, I've spint fifty years investigatin' what Hogan calls th' martial state, an' I've come to th' conclusion that ivry man uses violence to his wife. He may not beat her with a table-leg, but he coerces her with his mind. He can put a savage remark to th' pint iv th' jaw with more lastin' effect thin a right hook. He may not dhrag her around be th' hair iv her head, but he dhrags her be her sympathies, her fears, an' her anxieties. As a last raycoorse he beats her be doin' things that makes her pity him. An' th' ladies, Gawd bless thim, like it. In her heart ivry woman likes th' sthrong arm. Ye very sildom see th' wife iv an habitchool wife-beater lavin' him. Th' husband that gives his wife a vilet bokay is as apt to lose her as th' husband that gives her a vilet eye. Th' man that breaks th' furniture, tips over th' table, kicks th' dog, an' pegs th' lamp at th' lady of his choice is seen no more often in our justly popylar divoorce coorts thin th' man who comes home arly to feed th' canary. Manny a skilful mandolin-player has been onable to prevent his wife fr'm elopin' with a prize-fighter."

The director of a woman's club was discussing the question of the club's liquor license.

" It is rather a matter of indifference to us," she said, " whether we get a license or not. Women, you know, are not given to drinking. They are too careful of their appearance. They desire to remain slim and fresh, and wine, as you know, tends to make us coarse and stale and fat. So, if we had a license, I think we should seil little. It would not be with us as with a farmer I once met in Scotland. Travelling in the Scottish Highlands one summer, I stopped at a farm house for a cup of milk, and the view from the door was so lovely that I said to the farmer : ' Ah, what a superb place to live in !'

" ' Ou, aye," he answered, ' it's a' richt ; but hoo wad ye like, ma'am, to hae to walk fufteen mile ilka time ye wanted a bit glass o' whuskey ? '

" ' Oh, well,' said I, ' why don't you get a gallon of whiskey and keep it in the house ? '

" He shook his head sadly.

" ' Whuskey,' he said, ' won't keep ! ' "

The Largest Cave in the West.

Two gold-prospectors recently discovered in the Santa Susanna Mountains, about fifty miles from Los Angeles, Cal., the largest and most remarkable cave in western America. While looking for indications of gold, they found an opening which they entered. The opening led to a great cavern, consisting of many passages, some of them wide, but most of them narrow and lofty. The passages led into great halls, some containing an acre, studded with stalagmites and stalactites, in some cases so thickly that it is difficult to get through. The walls of one of these halls

are covered with rude drawings, some almost obliterated, but others still clear. The drawings represent incidents of the chase, showing Indians on foot pursuing bear, deer and other animals. One wall-painting shows the bear pursuing the hunter. The work is done with a soft, red stone much used by the Indians for that purpose.—*Scientific American*.

Cockney Tommy—Say, Jimmy. 'Ow d'yer spell fawt ?

Jimmy—F-o-u-g-h-t.

Cockney Tommy—Not that one—the other.

Jimmy—F-o-r-t.

Cockney Tommy—I don't mean the fawt yer live in ; I mean the fawt yer fi'ink wiv.—*Fatler*.

In the Fifth avenue Sunday school :

Teacher—Why must we always be kind to the poor, Ethel ?

Ethel (slightly mixed)—Because among the sundry and manifold changes of this wicked world we don't know how soon they may become rich.—*Lippincott's*.

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TRUE BRAVERY.

—:O:—

THERE'S a brave fellow ! There's a man of pluck !

A man who's not afraid to say his say,

Though a whole town's against him.—LONGFELLOW.

CHRISTIANITY: THE LIGHT OF THE WORLD!

—:O:—

BY A. A. BELL, M.D., MADISON, GA.

—:O:—

THE author of "When It Was Dark" only echoes in a grotesque and absurdly impossible story the common idea put forward by the Christian advocates of the last few decades, that Christianity is the bright light that has made our modern civilization possible, and that without it the world would have been sunk in the depths of barbarism and ignorance. This sentiment was expressed by a recent writer in these terms:

"Infidelity substitutes nothing in lieu of Christianity but dark, dreary, rayless annihilation. This is all it promises. That man who would try to convince us that if the sun could be plucked from the firmament and extinguished we would be better off, would evince no more folly than he who tries to extinguish the light of Christianity from the earth. Success in either case would bring darkness."

Christian apologists, in their enthusiasm, constantly allow themselves to speak and write about Christianity as though it were a pure celestial system, "failing," as a profound historian says, "to discover the inevitable mixture of error and corruption which she contracted in a long residence upon earth," among a race of weak and degenerate beings. In lieu of this system, made up largely of error and corruption, Christians would have us believe that we should lose by substituting another less corrupt and truer, because "Infidelity substitutes nothing but annihilation."

It does not seem to occur to these people that, in the progress of learning and civilization, one system is seldom if ever substituted for another ; and this is especially true of religious systems. Christianity itself, with all its boasted embodiment of the wisdom of heaven, has really substituted very little in lieu of Judaism as reflected in the doctrines of the Pharisees, the mythology of the Greeks, and the Pagan religions as they existed at the commencement of our era. For almost every tenet of Christianity a similar opinion or sentiment may be traced in one or the other. There is scarcely a principle enunciated in the New Testament which had not already become the common heritage of mankind. Long before the advent of Christianity the doctrines of the resurrection of the dead and of rewards and punishments in a future life had been eagerly embraced by the less cultivated people ; while the more subtle and erudite theory of the immortality of "the soul" had been promulgated by the metaphysicians and schoolmen of the academies. Nor had Plato hesitated to attempt to explore the secrets of the mind of Deity. Humanity in its essence is the same the world over. As society advances and becomes more enlightened, it naturally selects that which its experience causes it to deem best for its welfare, which it in turn discards as its knowledge expands and its conditions change.

Although Christianity has been greatly improved in modern times, it is still regarded by clear and impartial thinkers as a religious system quite unsuited to a high state of culture. They contend that, owing to its extravagant promises of rewards for obedience, the direful punishments it threatens for unbelief, and the implicit faith it exacts in its mysterious dogmas, it is productive rather of hypocrisy and immorality than of social improvement. But the idea that if the "light" of Christianity was extinguished moral darkness would ensue is undoubtedly advanced without due reflection as to the actual condition and resources of mankind. The Jews among us have a religion of their own, and yet they are at least as happy and contented as Christians. Indeed, almost every nation has a religion of its own, and does not seem to be in any way dependent on or hanker after the "light" of Christianity.

Besides, the influence of Christianity upon the moral and material aspect of mankind has been greatly exaggerated. All the modern improvements that adorn the world in the arts and sciences certainly owe little to its fostering care. Indeed, there are very few advances in the world's progress in knowledge and civilization that have not been met by its fiercest opposition. Christianity used its "light" against science in every age, and a large number of its preachers to-day denounce every

phase of scientific investigation as opposed to the "truth" as found in the Christian Bible.

In corroboration of this view, I will here give the views of the early Fathers of the Church as to the scope and design of their new religion as portrayed by the pen of Sir R. D. Hanson in "The Jesus of History." He says :

"Their conception of Christianity was that it was a preparation for a coming age and also for another world, not an instrument for the improvement of the present ; and this continues to be the prevalent opinion among those who consider themselves to be especial Christians, members of the body and heirs of the kingdom of Christ. To be wise, or learned, or rich, or peaceful, or happy was for the individual believer rather a snare and a peril than an advantage. The kingdom of Christ was not of this world, and its results were not to be looked for here, except in so far as they were realized by faith. The friendship of man was enmity with God. If the Christian found himself in harmony with circumstances, if a uniform course of steady and well-directed industry and an unselfish regard for the rights and feelings of others had produced their natural consequences of material well-being and social respect, this proof of conformity had, in some degree, deserved the enmity of God. At the lowest, these temporal blessings might induce him to rest satisfied with his present lot, might dim the eye of faith, and weaken the aspirations, or even change the object of hope. These moral virtues, too, were insignificant. They might be splendid sins. 'Without faith it was impossible to please God,' and with faith all other excellences were implicitly connected ; and considering the utter insignificance on the Christian scheme of the present life as compared with the eternity that was to follow, no inconvenience, or privation, or suffering was worthy to be regarded for a moment if its existence removed an obstacle to the fuller growth of the inward and spiritual man.

"To improve the moral or physical aspect of society was, therefore, no part of the Christian scheme. That it should, in fact, have done so was no subject of congratulation, but rather to be feared and possibly to be regretted ; at any rate, it was an absolutely insignificant result."

I know the editor of the *Universalist Herald* does not believe in nor teach an ascetic conception of life nor such a religion as the above sets forth, but it must be remembered that the late Evangelical Alliance treated Universalism as "infidelity."

Now, it will be understood that, if Christianity and all other religions were blotted out, no "great darkness" need ensue, for human society would remain almost exactly as it is, regulating itself—as it does now—according to its knowledge and its needs. If it needed a religion—a creed by which to express its highest aspirations for human betterment—it could soon evolve one ; but it is difficult to believe that in our day even the body of orthodox preachers would formulate such a barbarous creed as that which involves the eternal torment of the vast majority of

mankind—a creed which would have disappeared ages ago had it not been for its supposed supernatural origin.

For it is man himself who makes his own religion. The fashion of ascribing a supernatural origin to a religion was adopted to give it weight and authority with the uncultivated. This is clearly shown in the case of Mormonism, and it was anciently practised to gain the respect and obedience of semi-barbarous and ignorant peoples. So the “plucking” of the sun from the firmament is not quite analogous to the extinguishing of the “light” of Christianity which does not shine on one-fourth part of mankind.

But is there nothing in the doctrines and teachings of Christianity calculated to bring darkness to the soul instead of sunshine? It emphatically inculcates, with dreadful emphasis, that there will only be a few “saved,” and that the large majority of the human race will be driven away into “everlasting punishment.” To intensify and give point to this horrible idea, John Wesley taught that the soul was like the *Linum Asbestos*—that it could lie in a fiery furnace and still not be consumed. The pious Kempis, as he is termed, held that individuals in a future state would have different modes of punishment inflicted on them according to their vices or desires in this world. The misers, for instance, would have melted gold poured down their throats. (Wesley’s *Sermons*, lxx. vol. 2.) Spurgeon did not mince the matter. He boldly proclaimed that Jesus taught that, not the soul, but the material body would suffer. “Yes, young man,” he exclaimed, “that body of yours, standing in the aisle so unconcerned, unless you repent, will be tormented in hell to all eternity, not in a metaphorical, but in a literal fire.” (Spurgeon’s *Sermons*, xvii.) To escape this fiery doom, we are gravely told that “faith in Christ” is more essential than a virtuous life and kind and benevolent acts. Whether these things are true or not, such is the way the doctrines of Christianity and the Bible impress such acute minds as Kempis, Wesley and Spurgeon; and there is little doubt that to-day the same doctrines are taught in all their naked savagery by the Romish Church and by large sections of the Protestant clergy, and are fully believed by the mass of the Christian laity.

Seriously contemplating such an awful doom as awaiting the larger part of the human race, it is no wonder that some of the best intellects have become crazed. It affected the mind of Sauries, the French divine. It has unhinged the intellects of thousands of pious and sincere Christians, and has darkened what should have been some of the sunniest hours of many sensitive children. And the Rev. Albert Barnes, unable

to conceal the fact, declared in a sermon that the "light" of Christianity had filled him with gloom, exclaiming :

"I see not one ray of light to disclose the reason why sin came into the world, why the earth is strewn with the dying and the dead, and why man must suffer to all eternity. I have never seen a particle of light thrown upon these subjects that has given a moment's ease to my tortured mind, nor have I any explanation to offer or a thought to suggest that would be a relief to you. I trust other men, as they profess to do, understand this better than I do, and that they have not the anguish of mind that I have ; but I confess, when I look upon a world of sinners and sufferers, upon deathbeds and graveyards, upon the world of woe filled with hearts to suffer for ever ; when I see my friends, my parents, my family, my people, my fellow-citizens ; when I look upon a whole race all involved in this sin and danger ; when I see the great mass of them wholly unconcerned ; and when I feel that God only can save them, and yet he does not do it, I am struck dumb. IT IS ALL DARK, DARK TO MY SOUL, AND I CANNOT DISGUISE IT."—*Barnes's Practical Sermons*, p. 124.

Now, in lieu of such a system, founded on a mysterious faith in a "Trinity," presented to the world in the person of Jesus Christ, an embodiment of all three ; in lieu of faith in a mysterious Atonement to appease the anger of a Deity offended by the outcome of his own handiwork ; in lieu of the agony of mind caused by the fear of eternal punishment and the waste of energies in foolish efforts to escape it,—Infidelity steps forward and offers for man's acceptance as his guide in all the varying circumstances of life, Reason, Experience, and unflinching Loyalty to Truth ; a firm belief that man's only Savior is himself ; and a conviction that his highest and noblest duty consists in an earnest endeavor to elevate humanity to an exalted plane of excellence, and to firmly establish man's responsibility to his fellow man on a sound and rational basis.

The philanthropist and philosopher can find enough in the relations of men in this life to engage the best energies of mind and heart. The great thing we seek to substitute for theological faith and a belief in a future life of rewards and punishments is a belief that by earnest search for knowledge and truth happiness can be attained by man on this earth. Disregarding all ideas of either immortality or annihilation, and of any supposed relations to an imaginary supernatural being outside of nature, in the language of a writer noted for his acuteness as a thinker I would say :

"The endeavor of liberal minds of the present time is to reduce the relations of life to a science,—that morality is grounded, not at all upon Christianity, but wholly upon the nature of things, especially upon the nature of human society as such. Their aim is to exalt morality to the rank of a natural science.

instead of making it a mere appendage to a system of theological falsities. Christianity disparages 'mere morality,' and ranks it of secondary importance as compared with the supreme necessity of 'faith in Christ.' Practically, morality is the art of living nobly, and like every art depends upon the science of ethics. It is by a thorough knowledge of this science, by a clear and adequate comprehension of the general principles that constitute it, that solutions can be attained of perplexing social and moral questions."

With Liberals and non-believers, they think that too much stress is laid upon a belief in a future state of existence to the exclusion of this life. In the language of an essayist of merit I know:

"It is often said in the first shock of excited feeling, when the possibility of no future existence is first broached to one who believes in it, that no further motive exists for right endeavor after a belief in immortality is rejected, and the saying is often quoted, 'Let us eat and drink, for to-morrow we die.' But will such persons carefully reflect on the motives that govern their actions? They will find that they are living better than their words would imply. They are not balancing carefully their earthly losses by their heavenly gains; they do not chuckle over some added glory to their credit in a future world when they perform some act of self-denial here. On the contrary, they act with practically no reference to a future state at all. If this man gives to the poor, it is either through sympathy and love, or a desire to be seen of men. Depend upon it, we do our good deeds from present motives. The future world which we hug theoretically and remember with a start occasionally as something *ex machina*, has practically nothing to do with our every-day conduct."

Again, it is the purpose of Liberals or Infidels to make men, as Feuerbach says, "anthropologists instead of theologians; man lovers instead of God lovers; students of this world instead of candidates for the next; self-reliant citizens of the earth instead of subservient and wily ministers of a celestial and terrestrial monarchy." These are the substitutes we would make. And are these principles so unworthy as to be compared to the folly of pulling down the sun?

While Infidelity has neither a paradise nor a hell awaiting man as his final destiny, it teaches us with equanimity to await the supreme hour, feeling that, whatever may be the issue, all will be well. Whether our little lives are "rounded in sleep," or whether our little boat sink, 'tis to another sea.

But while we are here, let us all be guided by a light that never dims, but always cheers—that is,

"He who removes the thorn that wounds,
Smooths not another's rugged path alone,
But scatters roses to adorn his own."

In a letter to a schoolmaster at Yarmouth the mother of a child explained that her absence from school was due to "ulsters" in the throat.

CONCERNING OBSCENE LITERATURE.

—:O:—

BY THEODORE SCHROEDER, ATTORNEY FOR THE FREE SPEECH LEAGUE.

—:O:—

Editor SECULAR THOUGHT.

I HAVE written much in opposition to our present laws against "obscene" literature. I want some suggestions before writing my next article. My objections, whether based upon considerations of expediency or unconstitutionality, have largely been founded upon the uncertainty of the statute which does not furnish any test by which to determine what is obscene and what not. The judicial legislation on the subject of "tests" is no better, because these are mutually contradictory and always leave it to the whim or caprice of juries or judges to determine guilt by personally created and *ex post facto* standards. It seems to me that no one with any decent conception of what is meant by law and liberty, or the constitutional guarantees of "due process of law," can possibly endorse our present statutes upon this subject. If you do not agree then please inform me why not.

Assuming now that thus far we are in accord because you believe criminal laws should so plainly describe what is prohibited, that an ordinary man may know just what he must not do, or that for any other reason you believe our present laws upon the subject of obscene literature need changing, and suppose that it devolved upon you to prepare a new statute which *in general terms* would *accurately* describe such literature as *you* think should be penalized because of its obscenity, and whose descriptive test is to be so certain as to make it absolutely impossible to include anything else except what you condemn, then how would you describe the prohibited matter?

In one aspect this is equivalent to asking you by what general test you would have courts determine the existence, in a book or picture, of such obscenity as *you* think the law ought to punish.

To me it seems that any such description must be wholly written *in terms of the sense-perceived qualities of the book or picture* and not in terms of its doubtful and speculative tendencies. If you do not agree with this statement then tell me why not. If you do agree and believe that any kind of literature or art ought to be suppressed *as to adults*, then please write me, in conformity with the above requirements, a statement of *your test of obscenity*.

Remember now that the test must be so certain as to its meaning that

all persons of ordinary intelligence must reach the same conclusion by applying your test to every conceivable book or picture.

I may not be able to make a personal answer to all letters sent me, but I desire your opinion upon the above matters, in the hope of acquiring a clearer view of the public's opinion and also in the hope of receiving some suggestions to make my own vision more clear before writing my next article.

Yours for Truth, Justice, and Liberty,

63 East 59th Street,
New York City.

THEODORE SCHROEDER.

BRUNO.

FROM DRAPER'S "CONFLICT BETWEEN SCIENCE AND RELIGION."

GIORDANO BRUNO, an Italian, born seven years after the death of Copernicus, published a work on the "Infinity of the Universe and of Worlds;" he was also the author of "Evening Conversations on Ash-Wednesday," an apology for the Copernican system, and of "The One Sole Cause of Things." To them may be added an allegory published in 1584, "The Expulsion of the Triumphant Beast." He had also collected, for the use of future astronomers, all the observations he could find respecting the new star that suddenly appeared in Cassiopeia, A.D. 1572, and increased in brilliancy until it surpassed all the other stars. It could be plainly seen in the daytime. On a sudden, November 11th, it was as bright as Venus at her brightest. In the following March it was of the first magnitude. It exhibited various hues of color in a few months, and disappeared in March, 1574.

Originally, Bruno was intended for the Church. He had become a Dominican, but was led into doubt by his meditations on the subjects of transubstantiation and the immaculate conception. Not caring to conceal his opinions, he soon fell under the censure of the spiritual authorities, and found it necessary to seek refuge successively in Switzerland, France, England, Germany. The cold-scented sleuth-hounds of the Inquisition followed his track remorselessly, and eventually hunted him back to Italy. He was arrested in Venice, and confined in the Piombi for six years, without books, or paper, or friends.

In England he had given lectures on the plurality of worlds, and in that country had written, in Italian, his most important works. It added not a little to the exasperation against him, that he was perpetu-

ally declaiming against the insincerity, the impostures, of his persecutors—that wherever he went he found skepticism varnished over and concealed by hypocrisy; and that it was not against the belief of men, but against their pretended belief, that he was fighting; that he was struggling with an orthodoxy that had neither morality nor faith.

In his “Evening Conversations” he had insisted that the Scriptures were never intended to teach science, but morals only; and that they cannot be received as of any authority on astronomical and physical subjects. Especially must we reject the view they reveal to us of the constitution of the world, that the earth is a flat surface, supported on pillars; that the sky is a firmament—the floor of heaven. On the contrary, we must believe that the universe is infinite, and that it is filled with self-luminous and opaque worlds, many of them inhabited; that there is nothing above and around us but space and stars. His meditations on these subjects had brought him to the conclusion that the views of Averroes are not far from the truth—that there is an Intellect which animates the universe, and of this intellect the visible world is only an emanation or manifestation, originated and sustained by force derived from it, and, were that force withdrawn, all things would disappear. This ever-present, all-pervading Intellect is God, who lives in all things, even such as seem not to live; that every thing is ready to become organized, to burst into life. God is, therefore, “the One Sole Cause of Things,” “the All in All.”

Bruno may hence be considered among philosophical writers as intermediate between Averroes and Spinoza. The latter held that God and the Universe are the same, that all events happen by an immutable law of Nature, by an unconquerable necessity; that God is the Universe, producing a series of necessary movements or acts, in consequence of intrinsic, unchangeable, and irresistible energy.

On the demand of the spiritual authorities, Bruno was removed from Venice to Rome, and confined in the prison of the Inquisition, accused not only of being a heretic, but also a heresiarch, who had written things unseemly concerning religion; the special charge against him being that he had taught the plurality of worlds, a doctrine repugnant to the whole tenor of Scripture and inimical to revealed religion, especially as regards the plan of salvation. After an imprisonment of two years, he was brought before his judges, declared guilty of the acts alleged, excommunicated, and, on his nobly refusing to recant, was delivered over to the secular authorities to be punished “as mercifully as possible, and without the shedding of his blood,” the horrible formula for burning a

prisoner at the stake. Knowing well that though his tormentors might destroy his body, his thoughts would still live among men, he said to his judges, "Perhaps it is with greater fear that you pass the sentence upon me than I receive it." The sentence was carried into effect, and he was burnt at Rome, February 16th, A.D. 1600.

Mad Murdock.

OF MEN AND GODS.

THE PECULIAR GOD OF HIS PECULIAR PEOPLE.

THAT is what He has not yet been called so far as I have heard, but that is what he is without doubt. Peculiar in any light in which he may be viewed, whether in selecting such a people as his pets or in becoming so full of emotional feeling as to love those who were *not* his pets and whom on frequent occasions he roundly cursed.

"And God so loved the world that he gave his only begotten son that whosoever believeth on him shall not perish, but have everlasting life."

There is the statement deliberately made by one of his heralds. Accepting the statement as one of fact, and waiving discussion of the following points :

That an All-knowing-from-all-eternity God did not know that the people he started so well in life would ever need a savior,

That he, all-wise, could regret a blunder,

That before—a full eternity before—the blunder he had provided a savior to save the results of his blunder from himself,

That he could have a son as old as himself,

That he could love a world full of cursed sinners better than his only boy ; if we let all this go through as "O.K." as the express companies put it, then the great wonder is, what does he see in them to inspire such love ?

What was there in a coward and swindler Jacob to love ? What was there in a lecherous murderer David to love ? Was it the traits of a Constantine, a Nero, or a Borgia that would inspire the divine flame in the heart of a God ? Is it the manifest falsity, heartlessness, and vanity of our politicians that makes him see in humanity virtues

that he did not suspect what time the sons of God looked on the daughters of men and he straightway regretted his lost labor?

Do the dogs stand in the Divine favor to the same extent? But they have no souls? It is unsafe to be too confident on that theme. History does not record an instance where the dog doctors of divinity have denied the existence of dog soul. But suppose that we knew that the dog did not possess a soul, does he not possess a body, and experience both joy and sorrow, and can he not satisfy a stranger as to his honesty without a certificate from the superintendent of the Sunday school? But God could love a dog—even a bulldog—"All things are possible with God"—but yet might not find time to bother about him as he does not require salvation. "He came not to call the righteous but sinners to repentance." Dogs did not have sin conferred upon them, and therefore cannot qualify for hell, nor need they fear that they may yet have to do duty singing the merits of slaughtered mutton for ever and ever, Amen. The latter fate is reserved for bank-robbers and murderers who have repented, and corporation directors who have issued false prospectuses and have not repented. The only formality necessary is that they "each and every one of them do severally" in meeting assembled munch a bit of bread, mumble words to the effect that they do this in memory of him who never had the money to buy a kit of burglars' tools, or to pay for a prospectus, and sip out of a pewter mug a little sweetened vinegar, skilfully colored and flavored with spiritus frumenti.

My poor hell-deserving readers will understand from all this that the saving of man was not intended to be applied to his welfare in the corporal sense; as, in matters relating to governmental regulation, hygiene, sanitation or other matter concerning the bodies of humans it would be too much to expect a god who had only been practising a matter of sixty centuries to know much about it. Besides, if the god-head—that is one of his names—did know anything about affairs human it might be awkward.

"O Lord, curse me Amalek, while I mar his fields with stones."

"Oh, gracious God, send thy blessing. That ship and load that started for South Africa is overdue. Her plates were started and her cargo was culls. If in thy great wisdom the good ship be lost, suppress enquiries and send quick settlement of underwriters, for Christ's sake."

"Oh, gracious Father! The spouse of our bosom desires to go for a tour of Europe without Hubby. Lord, grant that she may be able to go. To that end a frost now—a good hard one—would be a great temporal blessing, for thy servant is long two million bushels of wheat. Lord,

hear prayer ; send Sal to Europe, and enable thy servant to be resigned to the society of the one you know of—peroxide of hydrogen hair and red silk shirt waist—and all the glory shall be thine for ever, Amen.”

“ Oh, ever blessed and Holy One, peaches are a good crop here ; send blasting, yellows and San Jose scale upon the nations that know not thee, that thy power may be known in all the earth, and that we may receive of thy blessing in peach values. Do for us more abundantly than we are able to ask or think, for the Redeemer's sake, Amen.”

You see it is all right to pray, but it would be awkward to grant all these requests, so the best way is not to know too much about temporal things. Let those that pray, pay, and they shall receive—sometime. Those that won't pay can go to—well, we can leave that to the members of the Cabinet.

From all this it is clear that God loves mankind not for their virtues but for the lack of them.

“ Because we were sinners Christ died for us.”

Strange, is it not, could we but boldly think of it, that a god who oft asserts—as stated by his ministers—that he admires honesty, should love the man who would steal the lord's supper and would degrade his own family by teaching them crime and cowardice, and feel no such sentiment towards the hog or horse, whose chief virtue is their honesty ? As that great writer—Bunyan's Progress—has it,

“ Hence Christ desires the biggest sinner ; in him there is matter to work by, to wit, a great deal of sin. . . . By the sin of the soul grace takes occasion to shine the clearer.”

But it is not simply sinners who are wanted : it is sinners who repent and believe. The operation is something like this : the Holy Ghost knocks at the door of the heart, sinner says, “ Come in,” and the thing is done. The greater the sinner, the greater the saint. Decency does not count ; honor, truth, courage—these are worthless to save : these traits are even worse than useless ; the one thing needful is to say, “ Lord, I believe.” Pay your shot, and whether you really believe or no is of little consequence.

A most peculiar situation if true, and still more peculiar if not true. That a gold medallist god could get up a yarn that would impose on his own credulity is difficult of comprehension even on the theory of his kingdom being administered on the absolute monarchy system, but it may be explained in another way. Suppose that Jah, Yahveh, God, Ghost, Shiva, or whatever else he is, should be but the head of a Limited Monarchy, then the Word of God would be fairly considered as

the Speech from the Throne is considered in all well governed, *i.e.*, well taxed countries—as an emanation from the Cabinet, using the Throne as a spicer on the Midway uses a megaphone. The Speech from the throne tells you that your taxes are less and your advantages greater than heretofore.

Thus saith the megaphone, “He that believeth in US shall have good cabbage, but he that believeth not in us shall have the stock and the outside leaves.

“With us is no variableness, neither shadow of turning, which is continuous. We saw the wicked great in power, but his end was evil, for he voted not with US. We made bare our right arm—on the left was a sleeve up which was something—and their hosts were scattered as the knowing ones before the bookies. Why will ye die, oh ye people, when with us is everlasting ease? Come unto US and we will give you rest, and a job in the civil service. Though ye had lain among the hogs, and had known no more than a lunch-eating alderman, ye shall be as doves, for we are wid yees—if ye are wid US.

“And we say unto you, whatsoever sin a man committeth, it shall be forgiven him. If he have killed his fellow, if he have foresworn himself, if he have robbed the widow and the orphan, if he have laid a snare for the innocent and said evil of his neighbor, it shall be forgiven him, but if he have said a word against US it shall *not* be forgiven him, neither at this session of Parliament nor at that which is to come.

“The timber on a thousand hills is OURS, and we know where there is a good thing in coal; why will ye die, oh House of Hoodlums? And we say unto you, swear not at all, except it be to save us a seat, and then whoso doeth not let him be anathema maranatha.

“I and my department are one.

“He that believeth not in us, believeth not in me, and he that believeth not in me believeth not in Smith, who was the choice of your convention.

“In my department are many jobs; if it were not so I would have created them. I go to prepare a job for You, and when I come again—if I don’t forget—I will take you all unto my department, but—*Smith must be elected.*

“Strive to plug votes discreetly, for many have plugged but some have been caught.

“In that day shall the Master separate the host into two lots, the Tories on the one hand and the Grits on the other hand. And he shall say unto those on one side:

“ ‘Come, ye elect, enter into the inner circle, for ye are worthy. Ye saw US in need of votes and ye did the right thing; we needed pluggers and ye plugged for us; switched ballots were required and ye switched for us; we needed witness that WE knew naught of wrongdoing and ye bore witness.’ And they shall answer, ‘Master, we would be much honored to have done these things, but we never’—Then shall he say unto them: ‘Inasmuch as ye have done it unto Smith ye have done it unto US.’

“ ‘And to the others he shall say: ‘Depart, ye cursed, into the northern coast of Greenland prepared for the Opposition and their friends. Ye saw us in need of office and ye laughed us to scorn. Ye heard us declare for lower taxation and a higher protective tariff and ye left the hall. We showed ye’—

“ ‘But they shall say: ‘Honored sir, we always said that you were the stuff.’

“ ‘But he shall say: ‘I never knew ye; were ye not at the meeting at Brown’s Corners, and yelling for Jones?’

“ ‘And to the elect he shall say: ‘Arise, let us go to Mike’s and have a cigar.’ ”

SOME OF HIS MAKERS.

When one considers the humans who invented him, and from time to time paint him in new colors, make amendments to him, and who are constantly revising his old speeches, adding new, rare, and curious interpretations to him “in whom is no variableness neither shadow of turning,” our wonder at his peculiarities lessens and we begin to see that he is as well made as circumstances permit.

Take the class of god makers that are elbowing, jostling, and writhing in the effort to get to the front—which to them spells BOX OFFICE at this very present time. They call themselves “Advanced Thinkers” and the cult is known as the “New Thought” movement. New words—perhaps a few, new slang a plenty, but of thought, new or old—beyond the getting of victual—no evidence. The making of new phrases by an indiscriminate grouping of ponderous words that once were new, is not evidence of thought.

We could—that is, I could—write about electric energy and, using a number of the current terms, might mystify the unwary with our supposed knowledge of electricity, but so long as we do not know enough of the business to differentiate an armature from an ampere, or a rheostat

from a hydrostat, we cannot fairly claim to have been thinking about the natural phenomenon called electricity.

What, for instance, does a New Thought juggler mean by Suggestive Therapeutics, or Auto-Suggestion? Does he mean anything beyond getting other fools to pay a dollar for a year's supply of literary fodder?

Here is a sample of brazen impudence:

"A SANE NEW THOUGHT JOURNAL.

"In spite of the fact that it teaches New Thought, the New Metaphysics and Suggestive Therapeutics, it is ruled by common sense and deals with practical things."

Rather hard on the other fakers, but how about the chief one? Would this New Thought fellow tolerate a mechanic who would talk of suggestive plumbing or paper-hanging? What would he do with his cook, if the dinner provided was suggestive roast beef made out of raw roots and water? How view his surgeon who would set his broken limb with a silent treatment? This fellow is not like the others: he can do things, and after that hint of "practical things" we need not be surprised should he give his landlord a "silent treatment" and liquidate his month's obligations by auto-suggestion.

Another fellow goes on thus:

"Learn the power of prayer. Make your mind spacious. Let your better self reach out toward the infinite. Set yourself in the middle of time and space and things. Do not feel yourself, your power, nor your value, but put these upon your surroundings.

"Seek not outside the fields the perfume of the flowers. Within the breast of each of us is an alabaster urn. That is why it is hard to scratch man's soul. . . . Lift off the cover of verd antique inlaid with lapis lazuli and pearl. Let out the glories and stand a love-mark for a world gone blind watching for a God to come out from behind a twinkling star. All the faith in the universe has always been in all the souls of men.

"Move with the speed of celestial bodies. Your fellows are not trying even to outrun the earth. The path of genius is the tangent to the circle of talent. Run ahead and explore a new way. Throw down the barriers in the path of mankind. -Never get done."

Perhaps this stuff is about something, but it reads like Fred Burry's after he has had five or six beers.

A number of these people are apparently trying to imitate that fellow near Buffalo in the make-up and general appearance of their magazines, but it will take some time to be able to send such vibrations as emanate from his person and plant. Were we to offer advice it would be that they get up some stirring addresses about something or about nothing:

good crisp articles that would do credit to an auctioneer ; get out a *de luxe* edition of 125 copies printed on hand- and home-made paper, all signed and numbered by the author. Put the price at \$10 each on account of the fact that the book is rare, and then print 5,000 of them. Thus each subscriber will receive vibrations, so will the author.

These being of the type of god makers we can imagine the finished product.

In the time to come, if the bulk of our literature should be destroyed and only the records left by the fakers remain, we could picture a few true gods.

Blavatsky is nearly a god now, and by the time her disciples have read and thoroughly know all about the unknowable she will be worshipped —by some—as the only True God as proven by her own Holy Word. Elbert Hubbard is now the only Hand-made God or godling in all Roy craftiness, having at least one sincere worshipper. Mary Baker G(host) Eddy may yet be the most up-to-date Trinity or Quaternity in all God-dom. Mary will be the Holy Mother in all good works and laying on of silent treatments ; Baker will be some kind of father and justly celebrated as such ; the whole thing will be a ghost who will declare its own holiness in heavy headlines, and the prophets of the cult will Eddy round the throne and sing hosannas to the Baker God for his unspeakable, unreadable, unscientific, not understandable Book, as long as there is a dollar left or a dolt to pay it.

These be thy gods, oh followers of fakers, and whosoever believeth not in the Eddying Ghost and her book (cloth, \$10.00), but goeth about after strange gods, to wit: courage, common sense, secular science, sunlight, syntax, sanitation and soap, shall have no part or profit in this book, but shall be burnt with fire unquenchable, for Christ's sake, Amen.

"HE THAT SHALL ENDURE TO THE END SHALL BE SAVED."

Yet nerve thy spirit to the proof,
 And blanch not at thy chosen lot ;
 The timid good may stand aloof,
 The sage may frown—yet faint thou not :
 Nor heed the shaft too surely cast,
 The foul and hissing bolt of scorn ;
 For with thy side shall dwell, at last,
 The victory of endurance born.

—Bryant.

A Reader's Gleanings.

VERACITY.

VERACITY to an individual is not only enjoined by piety in virtue of the obvious advantage which attends a straightforward and mutually trusting community as compared with others, but also because deception is in all cases a personal injury. Still more is this true of veracity to the community itself. The conception of the universe or aggregate of beliefs which forms the link between sensation and action for each individual is a public and not a private matter; it is formed by society for society. Of what enormous importance it is to the community that this should be a true conception I need not attempt to describe. Now to the attainment of this conception two things are necessary.

First, if we study the history of those methods by which true beliefs and false beliefs have been attained, we shall see that it is our duty to guide our beliefs by inference from experience on the assumption of uniformity of nature and consciousness in other men, *and by this only*. Only upon this moral basis can the foundations of the empirical method be justified.

Secondly, veracity to the community depends upon faith in man. Surely I ought to be talking platitudes when I say that it is not English to tell a man a lie, or to suggest a lie by your silence or your actions, because you are afraid that he is not prepared for the truth, because you don't quite know what he will do when he knows it, because perhaps after all this lie is a better thing for him than the truth would be, this same man being all the time an honest fellow-citizen whom you have every reason to trust. Surely I have heard that this craven crookedness is the object of our national detestation; and yet it is constantly whispered that it would be dangerous to divulge certain truths to the masses. "I know the whole thing is untrue; but then it is so useful for the people; you don't know what harm you might do by shocking their faith in it." Crooked ways are none the less crooked because they are meant to deceive great masses of people instead of individuals. If a thing is true let us all believe it, rich and poor, men, women, and children. If a thing is untrue let us all disbelieve it, rich and poor, men, women, and children. Truth is a thing to be shouted from the housetops, not to be whispered over rosewater after dinner when the ladies are gone away.

Even in those whom I would most reverence, who would shrink with

horror from such actual deception as I have just mentioned, I find traces of a want of faith in man. Even that noble thinker, to whom we of this generation owe more than I can tell, seemed to say in one of his posthumous essays that in regard to questions of great public importance we might encourage a hope in excess of the evidence (which would infallibly grow into a belief and defy evidence) if we found that life was made easier by it. As if we should not lose infinitely more by nourishing a tendency to falsehood than we could gain by the delusion of a pleasing fancy. Life must first of all be made straight and true; it may get easier through the help this brings to the commonwealth. And the great historian of materialism (Lange, History of Materialism) says that the amount of false belief necessary to morality in a given society is a matter of taste. I cannot believe that any falsehood whatever is necessary to morality. It cannot be true of my race and yours that to keep ourselves from becoming scoundrels we must needs believe a lie. The sense of right grew up among healthy men and was fixed by the practice of comradeship. It has never had help from phantoms and falsehoods, and it never can want any. By faith in man and piety towards men we have taught each other the right hitherto; with faith in man and piety towards men we shall never more depart from it.—*Prof. W. K. Clifford in Essay: "Right and Wrong."*

FOREFATHERS' GRAVES.

Beneath the roots of tangled weeds,
 Afar in country graveyards lie
 The men whose unrecorded deeds
 Have stamped this nation's destiny.

We praise the present stock and man;
 But have we ever thought to praise
 The strong, still, humble lives that ran
 The deep-cut channels of these days?

Beneath those tottering slabs of slate,
 Whose tribute moss and mould efface,
 Sleeps the calm dust that made us great,
 The true substratum of our race.

—*James Buckham.*

THE CHRISTIAN GOD.

The God of this country is called a God of love; but it is said that he punishes the crimes and even the errors of a short and troubled life with torture which will have no end. It is not even a Man which theologians create, for no man is quite without pity; no man, however cruel he might be, could bear to gaze forever on the horrors of the fire and the rack; no

man could listen forever to voices shrieking with pain, and ever crying out for mercy and forgiveness. And if such is the character of the Christian God, if such is the idea which is worshipped by compassionate and cultivated men, what are we to expect in a barbarous age? The God of Job was a sultan of the skies, who, for a kind of wager, allowed a faithful servant to be tortured, like that man who performed vivisection on a favorite dog, which licked his hand throughout the operation. The Jehovah of the Pentateuch was a murderer and bandit; he rejoiced in offerings of human flesh. The gods of Homer were lascivious and depraved. The gods of savages are merely savage chiefs. God, therefore, is an image of the mind, and that image is ennobled and purified from generation to generation as the mind becomes more noble and pure. Europeans believe in eternal punishment, partly because it has been taught them in their childhood and because they have never considered what it means; partly because their imaginations are sluggish, and they are unable to realize its cruelty; and partly also, it must be feared, because they have still the spirit of revenge and persecution in their hearts. The author of Job created God in the image of an Oriental king, and in the East it is believed that all men by nature belong to the king, and that he can do no wrong. The Bedouins of the desert abhorred incontinence as a deadly sin; but brigandage and murder were not by them considered crimes. In the Homeric period, piracy was a profession, and vices were the customs of the land. The character of a God is that of the people who have made him. When, therefore, I expose the crimes of Jehovah, I expose the defective morality of Israel; and when I criticise the God of modern Europe, I criticise the defective intellects of Europeans. The reader must endeavor to bear this in mind; for though he may think that his idea of the Creator is actually the Creator, that belief is not shared by me.—*Winwood Reade.*

ADAPTATION—PROGRESS.

All progress is brought about by *adaptation*. Whatever view we may take of the cause of progress, it must be the result of a correspondence between the organism and the changed environment. This, in its widest sense, is adaptation. But adaptation is of two kinds: one form of adaptation is *passive* or *consensual*, the other form is active or *previsional*. The former represents *natural* progress, the latter *artificial* progress. The former results in a *growth*, the latter in a *manufacture*. The one is the *genetic* process, the other the *teleological* process. In passive adaptation the means and the end are in immediate proximity, the variation takes place by infinitesimal differences; it is a process of *differentiation*. In

active adaptation, on the contrary, the end is remote from the means ; the latter are adjusted to secure the former by the exercise of *foresight*. It is a process of calculation.

In order properly to estimate the superiority of active over passive adaptation, and the advantage of teleological or artificial over genetic or natural process, we need first to consider the nature of the latter and the obstacles with which it perpetually meets. In the first place, it necessarily involves enormous *waste*. The proximity of the means to the end forbids the taking advantage of the forces in operation, destroys the *leverage* by which effects are rendered disproportionate to causes. The higher we rise in the scale of being, the greater is the disproportion between causes and their effects in producing further progress. This may be seen in the increased length of the strides that animals and plants have made as they have risen in the scale of organisation, until at last we find the slightest differences in the brain-structure producing the enormous differences which distinguish men from animals and sages from cretins. This becomes still more apparent in the progress of human civilization, where apparently simple mechanical devices have exerted such immense influences on the condition of mankind and on the physical state of the earth's surface.—*Prof. Ward—Dynamic Sociology.*

HEAVEN.

She says that when we all have died
We'll walk in white there (then she cried)
All free from sorry, sin and care—
But I'm not sure I'd like it there.

She cannot tell me what we'll do,
I couldn't sing the whole day through?
The angels might not care to play,
Or else I mightn't like their way.

I never loved my uncle Ned,
So I can't love him now he's dead,
He'd be the only one I know—
She says it's wicked to talk so.

I'd like to see how God would look,
I'd like to see the Judgment Book ;
But pretty soon I'd want to be
Where the real people were you see.

When people turn dead in a dream,
I wake up and I scream and scream :
And since they're all dead there you know,
I'm sure that I should feel just so !

—*Josephine Dodge Daskham, in "McClure's Magazine."*

SECULAR THOUGHT.

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OBSCENITY AND FREE SPEECH.

In another page we print an article by Mr. Schroeder, the Attorney for the Free Speech League, whose reply to Dr. Robinson's editorial in *Altruria* called forth our comments. Mr. Schroeder has read our comments, but he notices neither them nor our questions addressed directly to himself; instead, he invites us to read and comment upon his paper read at the Lisbon Congress. We shall do so, though it may be unwise to thus challenge slaughter, but, if our opinions are not well founded, we are at least anxious to know the fact.

In the progress of his argument, Mr. Schroeder makes a number of statements traversing the ordinary ideas of lewdness, obscenity, indecency, etc., and affirms it to be a false assumption that these words stand for any real qualities of art or literature, such as are sense-perceived, and that therefore they are not definable and laws founded upon them are a nullity. He then sets out to prove that "obscenity is ever and always the exclusive property and contribution of the reading mind." This proof consists of a large number of facts and opinions which show that in various times and places there have been many different ideas of morality, and consequently that it is difficult, if not impossible, so to define obscenity as to clearly "draw the same, unshifting line of partition between what is obscene and what is pure in literature."

The question seems thus to be reduced to this proposition: Because it is difficult, if not impossible, to inclusively and exclusively define a vice or a virtue in every one of its many forms, therefore there cannot be any such thing as vice or virtue. Mr. Schroeder asserts this to be so in the case of obscenity; does he maintain the same position in regard to all the other sentiments and emotions?

The argument is enforced by an illustration of a triangle, which in all of its varied shapes is marked by certain mathematical characteristics which definitely fix its status as a triangle as distinct from every

other construction. But such an illustration has no validity in an argument regarding moral sentiments, which are infinitely varied. When you can buy a woman's love at so much per pound, then you may be entitled to compare it with pork and beans.

From these arguments, Mr. Schroeder also concludes that the verdict of a jury or the decision of a judge in obscenity cases amounts to *ex post facto* legislation. It seems to us that the same considerations would lead to the same conclusion in almost every case of criminality, where it is only after the evidence is all in that a judge or jury can decide that the offence charged is a correct description of the act committed. The argument from indefiniteness would abolish much of the criminal code.

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IS THERE REALLY NO "OBSCENITY?"

The main contention we have to deal with, however, is this: that as there is nothing obscene in Nature itself, no offence can be committed by the exhibition or discussion of natural products. We have called such a contention a childish one. Mr. Schroeder simply confuses things with actions and discussions of them and their functions. It may, of course, be contended that actions and ideas are just as much natural products as things themselves. If certain minds have subjective ideas which may be termed "obscene," would it not be more reasonable to term "obscene" the things which produce those ideas? Mr. Schroeder delights to call such minds "diseased," hyperesthetic, etc.; but it would be just as correct to term those minds diseased which cannot perceive the obscenity. In any case, we do not think it a valid use of the term to apply it to subjective mind conditions.

Even if Nature's productions are not obscene *per se*, their exhibition or discussion in public forms the moral offence termed obscenity. But we cannot understand why the observing mind which, however mistakenly, objects to such public exhibition, can be justly called obscene. Such a mind may imagine obscenity to exist where others fail to see it; this would be simply a dispute regarding a special case.

If the argument is valid, we should say: Because some tropical savages wear no clothing whatever, the public exhibition of totally nude men and women in civilized communities is not obscene. Because infants lack ideas of immorality, therefore adults who object to "indecent exposure" are sex hyperesthetics or diseased degenerates. Mr. Schroeder refers to the "argument by vituperation," but he seems to be a past master in that line himself.

We should like to ask Mr. Schroeder if he would object to the female members of his own family—or any others, for that matter—parading the streets of their village “in the altogether” on a hot summer’s day; and, if not, why not?

But the question is, cannot there be such a definition of obscenity as shall be as clear and unmistakable as can reasonably be expected in a moral question? It will be observed that all convictions for obscenity rest upon one basis—that of publication or public exhibition. There is no recorded case of a man or woman being convicted under the obscenity laws for private bathing or bathing in public when wearing a “decent” dress; yet the same persons would be arrested for “indecent exposure” if they walked through the streets of a town similarly attired.

The soldiers in a regiment, the sailors on a ship, members of gymnastic and boating clubs, etc., are commonly fully exposed to each other in bathing places; but such proceedings are not regarded as obscene or indecent. They may be properly considered as private. They would assume a different aspect if carried on publicly.

The Japanese are said to have been in the habit until recently of bathing in the public baths without clothing and both sexes intermixed; but the practice, we believe, is being discontinued; and, at any rate, it would not be tolerated in our Western lands.

Men and women submit to the minutest examinations by surgeons and physicians; but such practices are often matters of life or death. Would Mr. Schroeder think them legitimate if carried on publicly?

It is the public exhibition of parts of the human body that are universally held among civilized people to be unfit for such public exhibition or public discussion, or of pictures or descriptions of them, that forms the offence termed obscenity, and we quite agree that it is an offence properly punishable. As we have said, there is no more difficulty in defining it than there is in defining other crimes, in which the moral value of an action can only be determined when all the factors that led to it are known.

Using Mr. Schroeder’s logic, we might prove that there is no such crime, say, as murder. There is such a diversity of opinion as to murder among the Borneo Head Hunters, the Matabeles, the Pigmies, and the Arabs of Africa, among the Nihilists of Russia, and the Anarchists of America, that no universally accepted definition could be formulated. Murder is only murder to the minds of diseased and degenerate cowards, who attach far too great a value to human life. Murder is only a false and unnatural product of civilization. There is no murder in nature.

The great bulk of living beings, men included, are immaturally destroyed by nature and we do not call it murder. Why should we do so in the case of one or two persons killed by other men?

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MR. SCHROEDER'S CHIEF FALLACIES.

One fallacy underlying Mr. Schroeder's argument is the assumption that a normal condition of health involves a uniformity in sex-sensitiveness. We think it is a matter of common knowledge that this is not the case. Like all other organs of the body, the sex-organs are subject to the universal evolutionary law of variation; and the assumption is unjustifiable that, because some persons are unusually sensitive in this or in any other quality, they are therefore unhealthy or diseased. Such an argument might be used by Christian ascetics, and is as valid as the assumption that by prayer, fasting, flagellation, and other pious practices, the natural "lusts of the flesh" might be overcome, as perhaps they can be—occasionally. We could just as rationally say that persons whose familiarity with the shady side of life had "blunted their sensibilities" or calloused their sense of decency were diseased.

The next fallacy, that because no inclusive and exclusive definition of it can be given so accurate and unmistakable as to be universally accepted, therefore obscenity has no objective existence, is one that hardly needs exposure. The same argument would abolish all the moral sentiments, and civilization itself. Is a cloud or a comet non-existent because its boundaries are so elusive as to be differently mapped out by different observers? There is manifestly no validity in an argument that demands the same definiteness in moral questions that we have in mechanics.

Let us freely admit that there is nothing obscene *per se* in Nature. How does such an admission affect Mr. Schroeder's greatest fallacy? Are we to say, because we can find no trace of morality in Nature—apart, that is, from more or less civilized humanity—that therefore morality is only a subjective hallucination of a diseased mind? Mr. Schroeder, however, himself exposes his fallacy in this passage:

"We readily discover that what we deemed 'indecent' at the age of sixteen was not so considered at the age of five, and probably is viewed in still another aspect at the age of forty. We look about us, and learn that an adolescent maid has her modesty shocked by that which will make no unpleasant impression upon her after maternity and by that which would never shock a physician. We know also that many scenes are shocking to us *if viewed in company*, and not in the least offensive when privately viewed; and that, among different

persons, there is no uniformity in the added conditions which change such scenes to shocking ones."

As we have pointed out, these added conditions are of the very essence of obscenity. What constitutes the offence is not any definite thing, but the time, place, or manner of its exhibition or discussion. A model which would be not only harmless, but absolutely necessary for proper instruction in a medical school, would be justly regarded as obscene if exposed in a druggist's store. In the hospital or medical school things may be rightly discussed which no one but a monomaniac would think of introducing at a public meeting or in a newspaper or magazine intended for general sale. Thus things not shocking in themselves—or obscene—can be made so by altered conditions, and the question is, can these conditions be so described as to clearly exhibit the difference between legitimate scientific discussion and criminal obscenity? We think that for all practical purposes they can be.

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CRIMINAL OBSCENITY AND ARBITRARY GOVERNMENT.

Do we consider the present laws satisfactory? Certainly not. But we are living in a land where many diverse opinions prevail, and the question is, not what sort of laws would we deem suitable for an ideal state of society, but what are possible and advantageous in the very defective conditions now prevalent.

All our criminal laws are founded upon the assumption that, though we are a self-governing people—the laws expressing the will of the people as determined by a majority vote—there is a considerable section of the people who need "governing" or subjecting to restraint. Does Mr. Schroeder see his way to abolishing all laws, including the laws of libel and obscenity, because our people are supposed to be free? If so, we can understand where he places himself. If not, we cannot conceive why laws against the commission of any special criminal offence should be excepted, unless it be shown that such an offence does not exist. We think Mr. Schroeder has failed in doing this.

If it be contended that the laws against unrestricted free speech and obscenity are specially injurious, as seriously handicapping the discussion of all-important phases of human improvement, we beg to differ. There are not lacking ample means for such discussions by the most competent scientists; and we conceive that no good—but much evil—might come from their unrestricted discussion by incompetent visionaries in periodicals sent broadcast over the land. How can we expect good to come

from opening such a question to the most ignorant and vicious sections of society?

In a democracy such as ours, we conceive the judge and jury system to be the only rational one, and we cannot conceive why it should be called arbitrary except by those who object to all laws and all restrictions. And if vice and virtue shade into each other insensibly, and often overlap, and it seems impossible so to frame a law as to leave no loophole for difference of opinion as to a certain act, we imagine the same system will still be found to be the best. Mr. Schroeder's task we conceive to be, not to try and upset the law, but to convince the mass of the people that their ideas of morality and immorality are wrong. That they are injuriously wrong to a very large extent we quite believe; but it is questionable if the ideas of many so-called reformers are not quite as wrong, if in another way.

The real trouble with our present laws regarding obscenity is that they leave it to a Post-office clerk to decide that literature is obscene and therefore unmailable. This is the acme of absurdity in arbitrary legislation, more especially in a country like the United States, supposed to be a free and self-governing country. Instead of it being left to a judge and jury to decide whether the obscenity laws had been violated, the only question left for legal decision is whether the person charged mailed the publication alleged by the Post-office clerk to be obscene.

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MR. INGRAM, THE BISHOP OF LONDON, IN TORONTO.

The Right Rev. and Right Hon. A. F. Winnington-Ingram. D.D., P.C., Lord Bishop of London, has been on a visit to Toronto. He is the gentleman who says that \$50,000 a year is hardly enough to keep up his establishment, and who is constantly begging for money to build churches and pay the salaries of his clergy, of whom he says he commands an army of two thousand. Of course, he has been talking a good deal—he finds it a pleasant relief from the five days of playing push-ball which he says he had to endure in crossing the ocean. We have read one or two of his addresses, but there was literally nothing to raise them above the level of those of the ordinary preacher. He is not an eloquent man, and his main talk has been about his own diocese—London—with its immense population and its births and deaths at the rate of about one each every seven or eight minutes. Beyond statistics about this, he has said but few things worth noting. He is not a genius.

One of his remarks was this: "London is the seed plot of social and

secular ideas. I used to lecture in the park to fight the spread of secularism and unbelief among the men and boys of London. The secular lecturers, *with a show of reason*, would say: 'Where is your god? What is he doing in East London?' I had nine years of labor there, but they were delightful years, and I formed many a friendship with the men." It seems a pity he did not tell his Toronto audience how he answered his secular critics. Perhaps he thought they would understand that God was there by proxy when Mr. Ingram appeared, and that was why, after 88 meetings, the church people secured six acres of ground for a park! Immense result!

Mr. Ingram does not sympathize with church union. "I do not believe in short cuts to reunion of the churches that would make little of the apostolic order," he said, which is also the last word on the subject with the Canadian Episcopalians.

"Let Bible, creed, or Trinity go flop;
Episcopacy we can never drop."

The Church people, he said, would join even with Salvationists "when good work was to be done," which is pretty much what the Church people in Canada say when they want to enact tyrannical laws; for, said he, "When the Church is united it can speak with a voice that nothing can resist." So we may perhaps bless ourselves that Church Union is a dream of the future—the to-morrow that never comes.

Mr. Ingram told this remarkable story: "I knew three men who lived on the same street in London for forty years. They were brought together at one of our meetings, and when I asked each if he had not met the other the reply was, 'I think I seen the gentleman before.'" And he continued: "What is there to break down this unsociability? Only one thing, and that is the Christian Church." You may give people libraries and parks, and all the rest, but there is nothing to make them love one another and care for one another like the good old Gospel of the Lord Jesus Christ! "Don't forget that the secret of elevating any great city is the steady onward progress of the Christian Church!" Alas, for the poor Church of England, if this is the wisdom of its greatest prelates! As if a chump like this could not ask himself what the church has been doing for a millennium to allow the horrible state of affairs to come about which he pictures, and how its past failure should justify such optimism for the future. We see, however, the wisdom purchased by \$50,000 a year.

In taking leave of Canada Mr. Ingram expressed his regret at being compelled to quit such a delightful Paradise. Canadians were without

question the most highly-privileged people on earth. They had a magnificent country, with boundless possibilities. They were a happy and contented people, faithful to the Bible and Christianity, with a united church and no Secularists—[evidently the London Secularists are a big thorn in his episcopal side]—pure and patriotic statesmen, no poverty, and devoted loyalty to the Empire! We have been living in this beautiful Utopia for many years, and it is only when this £10,000 a year preacher, who “sits upon a throne” with all the assumption of a god, pays us a visit that we find it out. We should never have discovered it otherwise. And now the Bishop is gone, his Utopia has also gone.

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TACTICS OF THE PULPIT.

It is a marvellous study to watch the variety of methods adopted by the pulpiteers to defend their creeds. From the Salvation Army gutter-snipes, who, with raucous voice and slum grammar, hurl “hell and damnation” at all who do not contribute to their collection hat, to the Pope of Rome, who with studied phrases and profound logic blows hot or cold or warm blasts at opponents according to their respective power or weakness, we see a multitudinous array of contradictory “facts” and arguments—the only point of agreement in which being the inevitable assumption of each one that his “ism” is the only true and useful one and that he has divine sanction for his interpretation of it.

In this infinite variety of theological and ecclesiastical propaganda, perhaps one of the silliest and most illogical is that phase of “Christian Evidence” advocacy which seizes upon the name of any scientist or philosopher who may happen to “say things” about religion which are either consistent with orthodox belief or are not opposed to it, and uses these expressions of opinion as arguments in favor of Christianity. Lord Kelvin, Prof. Virchow, Prof. Crookes, Sir Oliver Lodge, Agassiz, Drummond, and other men prominent in the scientific world have all in turn lent themselves to this childish work, and preachers and editors of religious papers have not been slow to use their utterances in a most absurd way to support the orthodox faith.

For such apologists, it matters not that most of the opinions quoted are in themselves of an utterly contradictory character, and that the individuals named have in most cases not the slightest right to speak either in the name of “science” or in that of the special branch of science to which their opinion belongs; the one fact that for them is of

value is simply that "another scientist" has spoken in favor of some sort of religion or theistic notion.

Nor do they attempt to analyze the opinions they flaunt before sceptics. We can only assume that in most instances the advocates are either incompetent to do so, or, like some of the Fathers, deliberately plan to use their authority without any regard to its truth or consistency, depending upon the ignorance and prejudice of their followers. It is, indeed, impossible to avoid the alternative that they are either conscious frauds or ignorant fools.

A correspondent sends us one sample of this sort of work, sent to him by a Methodist preacher. It is an extract from a sermon :

"Lord Kelvin, one of the foremost men of science in the world, has recently declared, 'I cannot say that with regard to the origin of life, science neither affirms nor denies creative power. Science positively affirms creating and directive power, which she compels us to accept as an article of belief.' There is no alternative now between atheism, blank, absurd, impotent and impossible, and belief in a personal God, who in the beginning created the heavens and the earth, and by the constant exercise of his will keeps them created and moving perpetually toward the consummation of His purpose. Browning expresses it :

"All changes at His instantaneous will,
Not by the operation of a law,
Whose maker is elsewhere at other work."

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AN IDIOTIC CONTRADICTION.

It will be remembered that some public correspondence occurred at the time concerning this matter, and that Lord Kelvin somewhat modified the opinion given in this garbled report of his speech, made at a meeting at which the lecturer had advanced rather strong anti-theological ideas. We are not, however, now concerned regarding the details of the affair, simply desiring to point out the slim grounds for gratulation the extract affords to the Christian apologist.

The clever preacher from whose sermon the passage was taken puts together three opinions—Kelvin's, his own, and Browning's—and appears to think they form a good argument. Let us see. Kelvin's alleged opinion, it must be repeated, was uttered to repudiate the opinions that had been expressed by a scientific lecturer. Clearly, then, such a fact nullifies his right to speak in the name of "science."

Apart altogether, however, from such a logical conclusion, it is not the duty of even non-scientific men to accept the opinion of any one man on such a matter. Every intelligent man now-a-days must know that the fundamental principles of science do not admit the interference in the

cosmos of any personal "god," whatever intelligent cosmic "power" Theists may postulate. To say that "science" compels us to believe in "a creative and directing power" is to assume for it the same arrogance that distinguishes orthodoxy.

Immutable law is the foundation of all science; and, though scientists may be unable to correlate natural laws with all observed facts, most of them are working hard in that direction, which is a very good sign of their belief. A few, like Lord Kelvin, think the difficulties met with afford ground for inferring some directive power; but it will be observed that such a directive power is only an inference; and science, whatever it may do in regard to known facts, certainly does not compel us to believe mere inferences.

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A PREACHER ON "BLANK ATHEISM" AND "CREATION."

The preacher then gives us his scornful condemnation of "blank atheism," and sets forth his own—shall we say "blankety-blank?"—belief in a personal God. Evidently the preacher was created in the year One, escaped from Paradise before Adam and Eve ate of the Tree of Knowledge, and has not yet heard of the Fall; though how he became a Methodist preacher with such little knowledge of the world we cannot imagine.

Did this preacher ever consider, for even a second, what a personal "god" could possibly be? We cannot afford time or space to inquire into all the vagaries of theologians; but we may ask: Is it rational to believe in any "god" except the universe itself? For it is evident that to be a "god"—to be Omniscient and Omnipotent—a thing must be everywhere at once, and cannot possibly admit of any outside power or existence. To talk of a "personal god" reduces a man to the intellectual level of a Hottentot.

To talk of Omnipotence keeping things "created and moving perpetually towards the consummation of his purpose" is equally nonsensical. If a god had a purpose—if, as the Bible expresses it, "And God said, Let there be light, and there was light"—time would be eliminated. To suppose that Omnipotence takes time to accomplish its purpose reduced it to a finite standard. It is measuring Infinity with a yardstick. To speak of the universe being controlled by a "directive power," expressed as law, negatives Omniscience and Omnipotence; expressed as interference with law, it would mean the negation of all science.

As a support to all this idiotic nescience, the preacher's use of the

quotation from Browning is the quintessence of folly. Browning clearly sees the absurdity of the vulgar idea that a god is "in the heavens" directing sub-lunary affairs. A "personal" director of cosmic affairs could not possibly be in all places at once; and, like Bel, he would be on a journey or asleep when his priests wanted him to perform a miracle and set the house afire without striking a match on his pants.

Browning sees clearly two things—that "Omnipotent will" and "time" are incompatible; for, of course, if "his instantaneous will" produces "all changes," there would be no time; and that the operations of natural law negative the existence of a personal deity. We are thus treated to the delightful spectacle of an intelligent and educated Methodist preacher supporting his worn-out creation theology with an atheistical quotation from a great poet.

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THE CANADIAN ASSOCIATION FOR INTERCESSORY PRAYER.

This interesting organization—if we can term that an "organization" which apparently consists simply of a faking means of drawing a steady stream of silver contributions from credulous Christians in all parts of the country—issues a "Monthly Paper." This paper consists of eight very small pages, one blank and the eighth containing a notice that the annual fee for membership is 50 cents. Most societies or magazines pretend at least to "give something for your money," but all you appear to get for the 50 cents in this delectable Association for Intercessory Prayer—what sort of prayer is it that is not intercessory?—is a series of directions for praying for every day in the month. To carry out the directions, you are also required to go to Mrs. Perrin's store, Queen St., Toronto, and purchase a book of Intercession for 25 cents, which will enable you to pick out the collects referred to in the Monthly Paper only by number. Two pages are taken up with a list of persons to be prayed for. Names are not given, those interceded for being designated by numbers. Thus, you are requested to pray for—"A mother 97, 132 19 Trinity. W. W. 208, 277, 278. A friendship (1 Epiphany). Guidance for an associate (19 Trinity). . . . For Louisa, 97, 232. For W. W., 277, 278. Guidance for two clergy in a parish (Whitsun). For a blessing on the Bishop of London's visit. 2. Lill 92. L. E. 93 b. Mrs. D. 94," and so on.

If we had not seen much of this sort of thing in Catholic papers, we might be astonished at the gross superstition it involves. Imagine the dupes of this scheme thinking any good can come of their prayers for

"a friendship," or "a mother," supplemented by collects 97 and 132 from Mrs. Perrin's 25 cent book. And then, to cap the climax, two pages are taken up with a list of all the nations in the world, to be prayed for singly or in batches on every day in the month, so that those specially prayed for will be prayed for once more in combination with their fellows. Surely the foolish people who pay 50 cents a year for this sort of information need a little brain cultivation.

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THE PASSING OF "SABBATH OBSERVANCE."

A three weeks' tour of the United States is not calculated to give a man—especially a preacher-man—a very deep insight into the ethical movements of a great people like the nation to the south of us, but on a question in which he is specially interested his conclusions may be worth consideration. The Rev. Thomas Law, secretary of the Free Church Council of England and Wales, spent three weeks recently in the United States, and he asserts that in America the old-time Sunday is losing ground even more rapidly than it is in England.

In face of the great and successful efforts made by the church to secure Sunday observance legislation, as well as to secure State recognition, offices, and emoluments in the States, it seems rather optimistic to agree with Rev. Law; but, when we consider how contemptuously American visitors generally speak of the "Canadian Sunday," we are inclined to think his estimate is not far from the truth. For a clear-sighted observer can hardly fail to see that, even in priest-ridden Toronto, a very considerable advance in Sunday freedom has been made since Sunday street-cars were permitted to run here. It is manifest that a great advance has been made in the use of the Sunday cars, and the traffic on a fine Sunday almost equals that of an ordinary week-day holiday. Not a long time, perhaps, will elapse before the people will demand an extension of the freedom now enjoyed to the railway and steamboat services, and will be fully prepared to run the risk of falling into the preachers' hell if they can only be allowed to enjoy a little more of the heaven within their reach in this world.

Rev. Law says "Chicago has more ways of desecrating the Sabbath day than any city in Europe." This may be true. Like other parsons on vacation, he probably found this out by "doing as Chicago does" when he was there, and so may know the fact. His remedy, however, gives us hope. He says the only means by which this disregard of the Sabbath can be checked, and the church resume its old-time influence,

is by a return to the ways of the Puritan fathers ! Well, there can be no question that, if you want a real idiotic opinion, you must go to a preacher for it. Why not return to the ways of the Apostles, or to those of Moses and Aaron ? Why not return to the ways of Adam and Eve ?

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THE PAPAL SYLLABUS.

The Pope has just issued a syllabus in which he condemns sixty-five modern theological errors, which he is afraid may strike root in the minds of the faithful and "corrupt the purity of their faith." For any one not a Catholic it would be tedious and foolish to go over these sixty-five errors. They may be summed up in a sentence or two. The Bible is literally true and God is its author, its mythical stories are real history, and no one has a right to think, say, or do anything that can in any way be regarded as differing from the doctrines taught by the Roman priesthood. If the Church is to be consistent, there is no middle course for it to take. And naturally the Pope cannot condescend to argument. You might as well expect Omnipotence to debate with his angels as to expect the Pope—his infallible representative—to undertake to show why Protestant heresies should be condemned. His word is law. Fortunately for us, he can nowadays only bark, for he has lost his teeth.

CREATION'S GOD.

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BY W. P. BALL, IN LONDON "FREETHINKER."

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Who rides the whirlwind and directs the storm ?
 Who made this world of wonders, chief whereof
 Are life and mind ? Who rules the sea's mad waves ?
 What hand sublime launched forth the orbs
 That wander midst the starry hosts of heaven ?
 Who framed that solemn firmament afar
 And lights and guides therein the system'd suns
 Whose glittering star-dust gems the eternal vault
 Of darkling space and silent night supreme ?

Why question thus ? 'Tis as a bee should ask,
 "What insect queen'd the universal hive ?
 What mandibles sublime extracted light ?
 What wings conveyed on high the glow-worm stars ?
 What mighty bee, or ordered swarm of bees,
 First gathered all the plastic wax whereof
 Earth's honeycomb is built and moulded fair ?"

So dream old beavers, pondering their dam,
 Transferring custom'd thoughts to earth and sky,
 Seeking therein foundations midst the floods,
 And structures strong with interlacing ties.
 Thus might they ask if they but thought as man :
 " Who planned this universal frame of things
 That bears the clouds aloft and stems the floods
 That else would sweep the earth in useless wrath ?
 Who gnawed the timbers with his pearly teeth ?
 Who deftly plastered them with mud divine,
 And smoothed them bravely with almighty tail ?
 Sure, beavers are his favored race on earth,
 In his own likeness made—our Father he.
 Supreme this goodly Spirit-Beaver formed
 A watery world of spreading lakes and brooks
 Solely that we his children there may dwell
 And multiply and flourish, glorying in his work
 Who dams eternal tides as we dam streams."

Might not the tiger ask in ecstasy :
 " Who made this wondrous world of living things
 For us to rend and feed on day by day,
 Glutting our appetites for butcher's sport ?
 Who shaped these tender teeth for tearing flesh,
 These claws for seizing terror-stricken prey ?
 What bounteous hand fills up our cup of blood,
 Till speechless gratitude thrills through the hearts
 Of all the tiger race for these sweet gifts ?
 His tender mercies on us well bestowed.
 He multiplies our race and sends us forth
 To scourge and decimate the wicked world.
 We are his children, for he made us all.
 Nay, 'twas in his own image we were made,
 Therefore we praise and bless him evermore
 And hope for everlasting joy to come,
 Where ready prey shall ever shriek and die
 To give new rapture to our grateful souls
 In heaven transcending all our present joy."

Words stand but for known things and facts,
 Or else ideals are unrealities,
 Elusive playthings of the misty mind,
 Mere Jack-o'-lantern gleams and symbols vain.
 " Who " stands for persons, being limited,
 Of form defined and human qualities.
 No " he " or " she " e'er " made " the world, or could.
 Who says 'twas made repeats in vain small thoughts
 In wider realms, and magnifies small facts,
 Of meaning purely relative (none else)
 To infinite size and scope, mere visioned myth

As meaningless as infinite particle,
 Or pre-beginning or an endless hour.
 An infinite person is an infinite fraud,—
 Man *minus* man *plus* everything that is
 And everything that can be, and yet more ;
 An all-shaped triangle, an all-hued tint,
 A solid surface, an unfeatured face,
 Absolute relative, an infinite point,
 Some actualities transformed by faith
 Till inconceivable to reasoned thought ;
 A silly, solemn paradox run mad.
 An infinite One indeed is All in all,
 Is everything and everywhere at once,
 And is the Devil himself as much as God.

And whosoe'er, ill-trained, must dream of Gods
 To pacify his empty mind with myths,
 Let him unbias it—if he hath faith
 In honest truth as his supreme ideal—
 Let him survey the universe of ill,
 The awful evils and the agonies
 That ever prey on universal life.
 Then let him ask who makes, or who permits,
 The misery with which creation groans.
 Who blesses and sustains the world-wide reign
 Of cruel strength and treachery and blood ?
 Who planned the horrid shark's rapacious jaws,
 The ghastly opening to a living tomb ?
 Who deftly shaped the eagle's blood-stained beak ?
 Who pours the poison through the serpent's fangs ?
 Who made the scorpion all in bounteous love,
 And beasts of prey as monarchs o'er all gentler kinds ?
 Who sends the famines and the plagues ?
 Who speaks in loud volcanoes, and the roar
 Of thunders triumphing o'er stricken dead ?
 Who sends abroad his arrows drunk with blood,
 And revels in dread earthquakes, storms, and death ?

What peace, what comfort, to have such a Gbd ?
 What hope, what joy, what help for human needs ?
 Judge calmly for yourself in peaceful thought ;
 Then plan life's course without the senseless aid
 Of phantasies surviving from the times
 Of man's dark ignorance and wild conceit—
 The ideal idols of his youthful years,
 Ideals that grow more human, real, and true,
 While merging into moral faith and warmth,
 Humanity's fair dream and man's best hope,
 The sterling steadfast loyalty to all
 Whose signs are reason, justice, love, and truth.

Selections from Our Contemporaries.

RELIGION AND SPORT IN SOUTH AFRICA.

The Rev. Alexander was in the chair. The Rev. A'exander made the opening speech. The same reverend gentleman received the Cup on behalf of the Valley, and the Rev. Wodehouse closed the meeting with an address. Everyone wore their Sunday-go-to-meeting clothes and their Sabbath expression, and even the Doctor looked saintly and benevolent as he handed the prizes, with a few well-chosen words of fatherly advice to the recipients.

What was the occasion? Was it a church congress or a Sunday school prize giving? No, it was the annual concert of the Penhalonga Amateur Athletic Association which was held on Saturday evening last in the Drill Hall.—*Penhalonga Notes in Rhodesia Advertiser*.

THE HAGUE FARCE.

The stupidest and ghastliest piece of hypocrisy is being played at The Hague. Think of Nelidoff, the emissary of the brutal and imbecile Czar, as President of a Peace Congress! How the delegates can keep serious faces during their deliberations is beyond my comprehension. During the first Peace Conference we did have some hopes that "something" might come out of it, but the present one is seen to be a miserable nauseating farce. Put cannibals to discuss the sacredness of human life. Have a hungry wolf write a tract on the sacredness of the life of a sheep. Nelidoff presiding at a Peace Conference! Of these propositions the last is the most absurd. And how we can give prestige to such a farce by sending a delegate there, only Theodore the Great may be able to explain.—*Altruria*.

WHAT IS MYTH?

Myth is literally *word*. As almost universally used and understood by other than critical students of comparative mythology and origin of religions, it is synonymous with fable, fiction and falsehood. But this represents a misconception of the true nature of myths. People often speak of that which has no real existence as "purely mythical;" but that which is purely mythical is a real object or phenomenon of nature.

To speak of the sun as a material, inanimate star—to describe it and its motions and apparent motions in the prosaic language of astronomy is not myth, but modern science; but to speak of the sun as a man or "god"—

as a personality who daily traverses a path from east to west across the heavens, who rises from slumber in the morning and returns to his chamber in the evening, who is born the first day after the winter solstice, passes gradually through stages of infancy, youth, manhood and old age as the year progresses and dies the evening preceding the winter solstice, is neither science nor myth, but poetry; but add to this poetic personification deductions by analogical reasoning which affirm that man's life and destiny and the moral laws which should govern his conduct are thus revealed to him, and we have a true Oriental myth—the basis of the pagan, Hebrew and Christian religions. The fallacy is in the analogical reasoning.—*Singleton W. Davis, Editor Humanitarian Review.*

OF SUCH IS THE KINGDOM OF HEAVEN—AMERICAN VERSION.

We no longer believe in the cherubim-consumers floating amid the cloud-spaces and fingering unproductive harps. Solid American horse-sense will have none of such stuff. Not only does it know better than to dally with the nonsense of suffering the rising generation to trust in profitless play, but it can also readily and without stretching matters justify its fine industry of canning childhood.

The breaker boys whose fingers redden the anthracite, the infants of the glass infernos and the babes of the cotton-hells can all give cards and spades to the mollicoddles of the harp-strings. Medieval art, born in an age unblessed by humming factories and juicy figures of prosperity, must be held responsible for peopling the fancies of the sentimental with parasitic angels.

If reformers had common sense, they would cease bidding us tease generous Providence by monkeying with the present admirable arrangement of matters industrial. They are over-much engrossed with the affairs of this planet, anyway. Let them give some thought to the conditions in the after-life.

Thus far our surmises as to the other world have sifted down through inept religious visionaries. What we need is a sound word on this subject from a practical mind. Only practical persons can understand what prosperity means, and there must be a stiff price for it.

They should be able to show with ease that what the dreamers call the wheels of fate and the loom of destiny are nothing more than typical American enterprise on a cosmic scale. And surely for such a job trained hands are needed and not transfigured ninnies.

A truce to agitation. Child labor is fulfilling a Divine purpose. Train up a child in the way he should toil and when he is dead he will make good.
—*Meyer Bloomfield, in Life.*

REAL BIBLE RELIGION.

A band of 400 half-crazy religionists known as Flying Rollers, at Benton Harbor, Michigan, are having a hard time of late. The state authorities, aided by the preachers of the vicinity, are trying to break up the colony, charging immoral practices and violations of charter rights. Purnell, the leader, is a staunch Bible believer and is preparing for the "end of the world," by inducing a lot of fools to sign over to him all their property, and to work for "the colony" without compensation other than board and clothes. Of such is the kingdom of religious fanaticism.—*Ingersoll Beacon*.

THE KO-SO AND THE SHOBAI-NIM.

About five hundred years ago, Japan was enjoying a period of peace. The Sho-gun had conquered the Dai-myō, and people had become tired of war.

During this time there appeared a learned high priest of Buddha, whose name was Dai-ya, and who loved freedom and labored to teach what is freedom to the many who were devoted to the "Church-almighty."

While he was strolling over Japan, preaching and teaching his doctrine of Truth, he met another high priest whose name was So-ya.

So-ya presided over an elegant temple and he was very powerful among a large following of wealthy devotees.

The temple was kept in beautiful condition and it was in every way a monument of praise and prosperity due to the efforts of So-ya.

As the two priests were of the same belief, preaching the word of Buddha, they soon became good friends.

One day Dai-ya visited So-ya's beautiful temple and after a brief conversation Dai-ya went out and took off his soiled sitagi and hung it in the entrance to the temple.

As the members of this beautiful temple came to worship and saw the soiled garment of Dai-ya hanging in the entrance, they fled in disgust to see this unsightly blot on the beauty of the temple.

Noticing it, So-ya pleaded with his friend, saying: "Dear Dai-ya, do not despoil the beauty of this my temple, lest you drive away all my monto (parishioners), and I be left to starve for want of sai-sen (gifts)."

Whereupon Dai-ya exclaimed: "Oh, so, I thought this was a temple of the Buddha, but I see it is your place of business."

So saying, he removed his soiled sitagi from the temple entrance and went away, saying: "I wish you success in your business."—*Yono Simada in Swastika*.

Miscellaneous.

THE BIBLE AND PERSECUTION.

It was on the strength of biblical texts that the scheme of Christopher Columbus was condemned by the Spanish *junta*, in 1490, as vain and indefensible. In 1616, Galileo's teaching that the earth moves round the sun was formally censured by the consulting theologians of the holy office "because expressly contrary to Holy Scripture." A generation or two afterwards, English students were warned by high authority against the investigations of so true and profound a Christian thinker as Sir Isaac Newton as being "built on fallible phenomena, and advanced by many arbitrary presumptions against evident testimonies of Scripture." And the lives of Copernicus, of Roger Bacon, of Kepler, and of many more, down even to our day, and incidents fresh in the recollection of many here, suggest to the thoughtful student of Holy Scripture the imperative need of a reverent and humble-minded caution towards every controversy of the kind.—*Archbishop of Canterbury.*

A student was asked to write a sentence with the word "dogma" as its theme. The lad pulled himself together, and after ten minutes' deliberation produced the following: "The dogma has five pups!" Another lad was asked what a deacon was, and replied: "A deacon is a bundle of rubbish which they put on the top of a hill and set fire to!"

A well-known artist was once engaged upon a sacred picture. A very handsome old model, named Smith, sat for the head of St. Mark, but, when the picture was finished, he was lost sight of. One day, however, the artist, wandering about the Zoological Gardens, came upon his old model, with a broom in his hand, looking very disconsolate. "Halloa, Smith!" said he, "you don't look very cheery! What are you doing now?" "Well, I ain't doing much, sir, and that's a fact. I'm engaged in these 'ere gardens a-cleanin' hout the hehephants' stables—a nice occupation for one o' the twelve apostles, ain't it, sir?"

Carlyle took Emerson through the London slums in order to shake his optimism, and asked him from time to time, "And noo, man, d'ye believe in the devil noo?" Emerson remaining stubborn, the Sage of Chelsea took him to the House of Commons, and asked him the same question, after showing him "Ae chiel geting up after anither and leeing and leeing." But even this dreadful prospect made no impression on the gentle philosopher, and Carlyle eventually gave him up in despair.

Perhaps the best anecdote regarding bribery and corruption concerns the election of Mr. Lascelles (afterwards the Earl of Hereward) for Preston at the end of the eighteenth century. During the contest Mr. Lascelles learned that there was a barber who lived in a cellar, and charged a penny for shaving, who had not yet recorded his vote. He went there alone the next morning, and, after being shaved, told the barber his name, and paid him a ten-pound note instead of a penny. The barber took the hint, but remarked to Mr. Lascelles: "Sir Thomas"—meaning the other candidate—"has been shaved twice this morning." Mr. Lascelles thereupon passed his hand over his chin, and discovered that he was not as cleanly shaved as he might have been. Seating himself in the chair again, he announced that he would have "a little more off." The barber lathered and shaved him over again, and received two more ten-pound notes. He then admitted that he had been in urgent need of fifty pounds, and that, thanks to the generosity of the two candidates for Parliament, he now possessed that sum, and intended to make his fortune with it. As a matter of fact, he did so, for the barber was Richard Arkwright, the inventor of the spinning frame, and with the fifty pounds he brought out his invention, which resulted in the acquisition of much wealth and undying fame. It is stated that Lascelles spent nearly £100,000 on this election.

When Wilberforce became rector of Brightstone, in the Isle of Wight, he was waited on by an old farmer, whose one desire in life was to rent the glebe acre. "Why?" asked the bishop. "Well," said the old fellow, with a look of business shrewdness, "when t'other parson was here, he used to farm it hisself, and, there being so little of it, he always got in his hay before anybody else. Then he clapped on the prayer for rain."

It was at the railway station, and she was trying to buy half-tickets for two children. "How old are they?" asked the ticket agent. "Only eleven." "Both of them?" "They're twins." "Ah!" exclaimed the man. He eyed the children a moment, and then remarked, "Pretty children. Where were they born?" "This one in New York," answered the proud mother, "and the other one in London."

A professor in philosophy was lecturing upon "Identity," and had just argued that parts of a whole might be subtracted and other matter substituted, yet the whole would remain the same, instancing the fact that although every part of our body is changed in seven years we remain the same individuals.

"Then," said a student, "if I had a knife and lost the blade and had a new blade put in it, it would still be the identical knife?"

"Certainly," was the reply.

"Then if I should lose the handle from the new blade and have another handle made to fit it, the knife would still be the same?"

"That is so," said the professor.

"Then, in that case," triumphantly rejoined the student, "if I should find the old blade and the old handle and have the original parts put together, what knife would that be?"—*Independent.*

SECULAR THOUGHT

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GREAT MEN.

GREAT MEN are the Fire-pillars in this dark pilgrimage of mankind ; they stand as heavenly Signs, everlasting witnesses of what has been, prophetic tokens of what may still be, the revealed embodied Possibilities of human nature ; which greatness he who has never seen, or rationally conceived of, and with his whole heart passionately loved and revered, is himself for ever doomed to be little. How many weighty reasons, how many innocent allurements, attract our curiosity to such men ! We would know them, see them visibly, even as we know and see our like ; no hint, no notice that concerns them is superfluous or too small for us. Were Gulliver's Conjuror but here, to recall and sensibly bring back the brave Past, that we might look into it and scrutinize it at will ! But, alas ! in Nature there is no such conjuring : the great spirits that have gone before us can survive only in disembodied Voices ; their form and distinctive aspect, outward and even in many respects inward—all whereby they were known as living, breathing men,—has passed into another sphere ; from which only History, in scanty memorials, can evoke some faint resemblance of it. The more precious, in spite of all imperfections, is such History, are such memorials, that still in some degree preserve what had otherwise been lost without recovery.—CARLYLE, *Schiller*.

I have done a little good, and this is by far the best of my works.—
Voltaire.

MOROCCO :

SOME FACTS ABOUT THAT NOW MUCH-TALKED-OF
COUNTRY.

—:O:—

BY B. F. UNDERWOOD, QUINCY, ILL.

—:O:—

Morocco has been brought into great prominence of late by the occurrences at the seaport town of Casablanca and by the potential peril to the peace of Europe which the situation has been thought to involve.

The sultanate or empire of Morocco, whose people exercised a profound and far-reaching influence on European civilization in the middle ages, has had but little to do with the outside world the last few centuries. For a long time the rebellions of the wild mountain tribes, the wars of the French in Algeria, and the difficulties with foreign states, caused by the aggressiveness of the Rif pirates, have occupied most of the attention of the Sultans.

Morocco is in the northwestern part of Africa, bounded on the west by the Atlantic, on the north by the Mediterranean, on the east by Algeria and on the south by the Sahara (or Great) desert. The area is about 200,000 square miles. The country is traversed diagonally by the chains of the Atlas mountains, on the northwest side of which lie the old kingdoms of Fez and Morocco, and on the opposite side the territories of several minor kingdoms.

The climate is generally fine, especially near the seaboard, where the extremes of temperatures are less than in the interior.

The flora of Morocco is of the Mediterranean type. Agriculture is still in a comparatively primitive condition, though large crops are often produced. The chief cereal crops are wheat, barley, maize and millet. A large portion of the people lead a pastoral life. The property of the wealthy consists chiefly in herds and flocks. Most of the fruits are those of Southern Europe and the Canary Islands. Among the native animals are lions, leopards, wild boars, gazelles, antelopes and ostriches. More formidable than the wild beasts are the locusts, which come from the desert in vast clouds, spreading devastation far and wide over the fields.

Morocco's industries are mainly the manufacturing of cloth caps, leather, carpets, pots, silk stuffs, ornaments in gold, copper and brass, and jewelry. The carpets of Morocco, largely under the name of Turkish carpets, come principally from Rabat. There is considerable commerce with the East, much of which is carried on by caravan service.

The population of Morocco is variously estimated at from 7,000,000 to

8,000,000. The Berbers and the Arabs constitute the great bulk of the population. The Berbers, who represent the ancient inhabitants of the country, are divided into Amazirgs and Shelluhs, the latter of whom, inhabiting high plains, devote themselves to agriculture. The Arabs, who, together with the Moors, constitute probably one-half of the total population, form the bulk of the rural inhabitants of the plains.

The Moors are a mixed race. They speak an Arabic dialect. In religion they are Mohammedans. The tide of Arabian Mohammedanism reached Morocco in 698 and reduced it to submission.

Morocco was made a Roman province in the first century of the Christian era and the Roman dominion lasted till early in the fifth century, when the country was conquered by the Vandals, whose African kingdom, after an existence of 100 years, was overthrown by the Byzantines.

The education now given in the schools of Morocco goes but little beyond the theology and precepts of the Koran. The sultan bears the impressive title of "the Lord of the True Believers," being the spiritual as well as temporal head of the state. There are two cities which are the sultan's residences, Fez, the chief capital, and Morocco. The population of the former we find given as from 90,000 to 140,000; that of the latter, 50,000. Many Jews are found in these cities and in all the commercial towns of the empire. There are many negroes in Morocco.

The Moors, early in the eighth century, crossed over into Spain, nearly the whole of which they subjugated. The Saracens had already extended their sway over northern Africa to beyond the Straits of Gibraltar. They established a great empire, which extended from Turkestan to the shores of the Atlantic. Having passed into Spain (in 711) they next poured into Gaul, where their progress was arrested by Charles Martell near Poitiers. In the tenth century Moorish domination supplanted that of the Arabs in north-western Africa. At the close of the eleventh century a Moorish sect that had established its sway in Morocco invaded Spain, and swept away the Arabian kingdom, which had arisen on the ruins of the Caliphate of Cordova. After half a century another Moorish sect became dominant in Morocco and Spain, and was supreme for a considerable time.

The reader will notice that the names Moors, Saracens and Arabs are all used in describing the domination of Spain by Mohammedans, which did not end until the time of Isabella of Castile and Ferdinand of Aragon. The fact is, in the early periods of Spanish history the three names are used synonymously and interchangeably to designate

Mussulmans. As mentioned above, the Moors are a mixed race, the mixture being of the Mauri (whence the name Moors), Numidians, Phœnicians, Romans and Arabs, who have successively held possession of Morocco and northern Africa. The name Arab is the most comprehensive, standing for a division of the Semitic race, and including people who are without the strain which gave to the Moors their name, and have a history outside that of the Moors and Saracens. The name Saracen, after the time of Mohammed, was applied to all the Moslem enemies of the Roman Empire, or loosely, to members of any people against whom the Crusaders fought.

The Moors, the people who inhabit the countries now called Morocco and Fez, once known as Mauritania, formed a channel through which the learning and civilization of the Arabs, the seeds of which came from Alexandria, travelled into Europe. For centuries the Moors were the most enlightened people on the face of the globe. When the greater portion of the Western world was sunk in ignorance, the Moors of Spain were cultivating science, art and literature.

“When Europe was hardly more enlightened than Caffraria is now, the Saracens were cultivating and even creating science. Their triumphs in philosophy, mathematics, astronomy, chemistry, and medicine proved to be more durable, and, therefore, more important, than their military actions had been.” So says Draper in his “History of Intellectual Development in Europe.”

Some idea of the magnificence of the Saracenic empire may be formed from a statement of a Moorish author, regarding the city of Cordova, the capital of Andalusia. It contained, he says, 200,000 houses, 600 mosques, and 90 public baths. Another writer says that it had 80 public schools, 50 hospitals, and 80,000 shops. A space of 24 miles in length by six in breadth along the Guadalquivir was occupied with streets, gardens, private dwellings and public edifices. After sunset, we told, one might walk through it in a straight line for ten miles by the light of the public lamps. It had a public library of 28,000 volumes.

The city of Granada was not less celebrated for its wealth, luxury, and learning. There were, it is said, 12,000 towns and villages on the banks of the Guadalquivir.

The Moors were the connecting link between ancient and modern civilization. The Arabs were the depositories of science during the middle ages, and the restorers of learning to Europe. The revival of learning was due chiefly to the study of pagan literature and to the Mohammedan schools of learning. Says Mosheim, the ecclesiastical

historian : " It was under the reign of this celebrated khalif (Almanum, A.D. 833), that the Arabians began to take pleasure in the Grecian learning, and to propagate it by degrees, not only in Syria and Africa, but also in Spain and Italy. And from this period they gave us a long catalogue of celebrated philosophers, musicians, astronomers and mathematicians, who were ornaments to their nations through the several succeeding ages. And in this, certainly, they do not boast without reason. After this period the European Christians profited much by the Arabian learning, and were highly indebted to the Saracens for improvement in the various sciences. For the mathematics, astronomy, physics and philosophy that were taught in Europe from the tenth century, were, for the most part, drawn from the Arabian schools that were established in Spain and Italy, or from the writing of the Arabian sages. Hence, the Saracens may, in one respect, be justly considered " the restorers of learning in Europe."

To the schools of the Saracens, at Cordova, Seville, and other points, Christian scholars from every quarter went to finish their education. And hence the Spanish Saracens, we are told, in a particular manner, were looked upon as the " fathers of European philosophy." Draper tells us that " as early as the tenth century persons having a taste for learning, and for the elegant amenities, found their way into Spain from all adjoining countries ; a practice in subsequent years still more indulged in when it became illustrated by the brilliant success of Gerbert (Sylvester II.), who, as we have seen, passed from the University of Cordova to the Papacy of Rome." The historian Lecky tells us that the two starting-points of our modern civilization are the literature of pagan antiquity, and the Mohammedan schools of science, these being the chief agencies in resuscitating the dormant energies of Christendom.

The Moors were expelled from Spain, after they lost their power, in the time of Isabella and Ferdinand, but the portion of them that had become Christians, called the Moriscoes, remained in Spain until 1609, when they, too, were expelled. They crossed over into Africa. When they were thrust out of Spain, says Buckle, " there was no one to fill their places ; arts and manufactures either degenerated or were entirely lost ; and immense regions of arable land were left uncultivated ; whole districts were suddenly deserted, and down to the present day they have never been repeopled. These solitudes gave refuge to smugglers and brigands, who succeeded the industrious inhabitants formerly occupying them, and it is said that from the expulsion of the Moriscoes is to be dated the existence of those organized bands of robbers, which, after

this period, became the scourge of Spain, and which no subsequent government has been able, entirely, to extirpate."

The rise and fall of the Saracenic empire make a story of thrilling interest, and to the philosopher it affords ample material for study of the causes of the growth and decline of civilization.

COPERNICUS.

——:O:——
FROM DRAPER'S "CONFLICT BETWEEN RELIGION AND SCIENCE."
——:O:——

COPERNICUS, a Prussian, about the year 1507 had completed a book "On the Revolutions of the Heavenly Bodies." He had journeyed to Italy in his youth, had devoted his attention to astronomy, and had taught mathematics at Rome. From a profound study of the Ptolemaic and Pythagorean systems, he had come to a conclusion in favor of the latter, the object of his book being to sustain it. Aware that his doctrines were totally opposed to revealed truth, and foreseeing that they would bring upon him the punishments of the Church, he expressed himself in a cautious and apologetic manner, saying that he had only taken the liberty of trying whether, on the supposition of the earth's motion, it was possible to find better explanations than the ancient ones of the revolutions of the celestial orbs; that in doing this he had only taken the privilege that had been allowed to others, of feigning what hypothesis they chose. The preface was addressed to Pope Paul III.

Full of misgivings as to what might be the result, he refrained from publishing his book for thirty-six years, thinking that "perhaps it might be better to follow the examples of the Pythagorans and others, who delivered their doctrine only by tradition and to friends." At the entreaty of Cardinal Schomberg he at length published it in 1543. A copy of it was brought to him on his death-bed. Its fate was such as he had anticipated. The Inquisition condemned it as heretical. In their decree, prohibiting it, the Congregation of the Index denounced his system as "that false Pythagorean doctrine utterly contrary to the Holy Scriptures."

Astronomers justly affirm that the book of Copernicus, "De Revolutionibus," changed the face of their science. It incontestably established the heliocentric theory. It showed that the distance of the fixed stars is infinitely great and that the earth is a mere point in the heavens. Anticipating Newton, Copernicus imputed gravity to the sun, the moon,

and heavenly bodies, but he was led astray by assuming that the celestial motions must be circular. Observations on the orbit of Mars, and his different diameters at different times, had led Copernicus to his theory.

In thus denouncing the Copernican system as being in contradiction to revelation, the ecclesiastical authorities were doubtless deeply moved by inferential considerations. To dethrone the earth from her central dominating position, to give her many equals and not a few superiors, seemed to diminish her claims upon the Divine regard. If each of the countless myriads of stars was a sun, surrounded by revolving globes, peopled with responsible beings like ourselves, if we had fallen so easily and had been redeemed at so stupendous a price as the death of the Son of God, how was it with them? Of them were there none who had fallen or might fall like us? Where, then, for them could a Savior be found?

THE LORD BISHOP OF "OLD LUNNON."

—:O:—
BY A. CORN, SR., STRATFORD.
—:O:—

THE Very Rev. Arthur Foley Winnington-Ingram, Lord Bishop of London, has come and gone, and the people who love to rub against a coach wheel—and there are plenty of them even at this late day—are asking themselves what it was all about. Very few people in this country, at all events, had even heard that there was such a man in existence until he suddenly rushed into the country, waltzed around unloading columns of vapid gush, and then rushed out again to inflict a similar exhibition of inane speech-making upon our southern neighbors.

Most of the newspapers had something "real nice" to say about "his riverence." That's the proper thing—to speak smoothly of the stranger that is within your gates, even if you don't always mean it. It shows that you are naturally endowed with Pecksniffian virtue, and indicates broadness as well as the charity that thinketh not evil even of your best friends.

His Lordship spoke at the Canadian Club, Toronto, and the papers there—outside of the *Globe*, edited by a Presbyterian preacher—fairly outdid themselves in their efforts to be on the inside. But, of course, this is quite natural, as we don't suppose the average Toronto newspaper man had ever before been so close to real piety and angelic goodness, even in Toronto's magnificent churches. And this being so sudden and

the visitor the Lord Bishop of "Old Lunnŉn," with real ermine, lawn sleeves, and all the other toggery of the 17th, 18th and 19th century brands of establishment combined, is it any wonder that Arthur Foley Winnington-Ingram was always on the front page with big scare headlines? Just why "his reverence" of the *Globe* did not fall in line does not appear; but it has been vaguely hinted that this would look too much like swallowing church establishment, and that would never do. But his reverence of the *Globe* always was a sad dog.

The Bishop then proceeded to tell the Canadians something about Canada and its possibilities, and incidentally remarked:

"I think Canada has a great deal to learn from the old country. I believe we in England can hold up an example to the rest of the world for straightness in public life. There is not a public man in the old country who has gone into public life for his own aggrandizement. We have always taken great pride in the purity of our public life."

If the Bishop's knowledge of religion is as limited as his knowledge of English history and public life and of Canada, he should never again be quoted as an authority. When speaking of Canada, he talked like a blind man feeling his way. We don't have to depend upon such men as he to learn of Canada's wonderful achievements and her immense possibilities. We have accomplished what no other country ever dreamt of, and we know it.

In less than half a century we have grown from a poverty-stricken Colony into a Confederacy extending from ocean to ocean, from the Great Lakes to the North Pole, spanned by the greatest railway in the world; taken high rank among the maritime powers, and present the spectacle to mankind of a great free people rising by peace, industry and thrift, to a foremost position among the nations. Cities and towns have risen in solitudes that a century ago were declared uninhabitable. Happy homes dot the landscape. Schoolhouses, mills and factories are seen everywhere. Rivers that for untold centuries flowed through pathless wastes now echo to the shrill steamboat whistle; and railway trains rush past hundreds of miles of waving golden grain, giving the signal of progress to a world of greater promise than ever dazzled the dreams of a Pizarro. And all these things have taken place during the lifetime of men still doing business in Canada.

Then as to uprightness of men in public life in England, did the Bishop ever hear tell of Lord Clive, the founder of the British Empire in India—the man who, as administrator there, stole everything but the mountains and rivers, and whose trial began during one generation and

was completed during the succeeding generation? Has he ever heard tell of the impeachment of Warren Hastings, which, it might be mentioned, was not exactly for buying prayer-books? And the South Sea Bubble, one of the most gigantic frauds the world has ever known? And if the English historian has not been terribly morbid in his judgment, that country until very recently has been the breeding ground for the most vicious forms of political vice ever known outside of barbaric and semi-barbaric Rome.

It might be said, in passing, that we Canadians have no desire for even a brainy man to spend a week in this country, and attempt to teach us something about our country, and our morals, political and otherwise, as we are perfectly aware of our own shortcomings, and the lack of perfection in all established forms of government. For as some writer has said, "For forms of government let fools contest, what's best administered is best." If we are to judge by what appears in the press from time to time, the good Bishop's spare time could be occupied to good advantage among the English aristocrats (?)

Canada will compare favorably with any nation under the blue canopy of heaven in regard to the straightness in public life of her public men on the whole. And these compare favorably with the leading public men of the world. Take Sir Wilfrid Laurier at the Colonial Conference in London. He was head and shoulders over the whole bunch. Take Sir Charles Tupper, and the late Chieftain, who were the equals of any statesmen the world has ever seen in uprightness or ability.

The fact that a brewer has only recently been elected Lord Mayor of London, may go a long way to explain how it comes that oftentimes men are foisted into positions nature never intended them to fill.

The Lord Bishop may possibly do a good work among the unfortunates of London's slums; but he is certainly out of his element when he attempts the impossible, that is, speaking to a cultured people on any subject, much less upon their history or their possibilities. And I honestly believe he was as much disappointed in the class of people he expected to meet here, as they were in meeting and listening to him.

The Bishop is not the possessor of a commanding appearance, and there was nothing either remarkable or new in his address; nothing that has not been said a hundred times before and said very much better than he said it. He gave no display of either scholarship or oratory. Then what was there in him to explain all this free advertising? Some say it was the personality of the man. That may or may not be true, but the most rational solution is that he was the representative of a church at

which His Majesty, when he can spare time from playing golf, etc., occasionally attends—but only occasionally. That's enough, that represents society, and wherever he went the namby-pamby element crowded the church to suffocation. In some cases people who had not been inside of a church in twenty years donned their best bib and tucker and took the front seats. It was the chance of their lifetime and they embraced it.

The writer heard the Bishop at close range in the unpretentious little Episcopal Church in Aylmer, and after listening to earnest and eloquent men like Bishops Baldwin, Sweatman, Potter, Colonel Ingersoll, Fathers Kolisinsky and Chiniquy, and others before them, the Lord Bishop of London paled into insignificance. I don't think in all my newspaper work I was ever so disappointed in a speaker, after reading all the mushy stuff the Toronto press had written of him. There did not seem to me to be either earnestness or sincerity in what he said. There was not even one flash of anything like eloquence to relieve the humdrum of that thirty-minutes' reading. His voice was not only weak, but his articulation was poor and at times indistinct. His talk, which was based upon the 25th verse of the 6th chapter of Matthew, was simply a conversational one, and was without doubt the crudest attempt that cultured audience had listened to for many a day. Recited by any one else but Rev. Arthur Foley Winnington-Ingram, Lord Bishop of London, it would have been considered too commonplace for any reputable newspaper to have devoted more than ten lines to it. But the reporters were there as thick as leaves at Vallambrosi, and what the good bishop's sermon lacked in meat they made up in padding. Oh, my! what lurid descriptive work these penny-a-liners ground out! It probably satisfied their readers, so that nobody else has any kick coming, unless it was those who had their corns stepped upon in that awful jam. "Sic Semper Domini," which being interpreted means, "the paths of glory lead but to the grave, after all."

"For my part," said Mrs. Partington, "I can't deceive what on airth edication is comin' to. When I was young, if a gal only understood the rules of distraction, provision, multiplying, replenishing, and the common dominator, and knew all about the rivers and their obituaries, the covenants and dormitories, the provinces and the umpires, they 'ad heddification. But now they have to study bottomy, algier-aby, and have to demonstrate suppositions about sycophants of circuses, tangents, and diagonies of parallellograms, to say nothing about the oxhides, assheads, cowsticks, and abstruse triangles."

CHRISTIANITY IN JAPAN.

BY JIHEI HASHIGUCHI, EDITOR "THE JAPAN CURRENT."

WE should remember that Confucianism and Buddhism did not find their way easy in Japan. It was a case of fight to the teeth for them to get their foothold in Japan. I would not here enter into the struggles they had to undergo. It is sufficient to note here that Luther, Calvin, Fox and their followers in the days of their reform movements were not more severely persecuted than were the proselytes of Confucianism and Buddhism in Japan.

Confucianism and Chinese civilization, and Buddhism and Hindoo civilization, the twin tutors of the child Japan, had found their charge too much for them to manage. Under their careful education, Japan grew up to manhood, and then she outgrew her tutors. And when she was becoming impatient of the inactivity of the Orient, Japan came in contact with the hustle and bustle of the Occident.

THE FIRST JESUIT INVASION OF JAPAN.

It was in the days of Oda Nobunaga, about four hundred years ago, that Xavier, the Jesuit missionary, first entered Japan to preach the gospel of Christ, or, more properly speaking, the Gospel of the Jesuits. With him came a band of Europeans who were quite an attraction for Oda Nobunaga and the Japanese of his day. It was the sense of curiosity rather than anything else that was responsible for the wholesale conversion of the Japanese to Jesuitism. A large number of the daimios and samurai in Kyoto and its neighborhood were converted into Christians. In Kiushiu the influence of the Jesuit missionaries was definitely established. There were, however, a considerable number of those among the converts who were carried away by their superstitious faith even to such an extent that they willingly sacrificed their lives for the cause of Jesuitism in times of religious persecutions. And these persecutions were visited upon the Jesuit Christians, as the influence of the missionaries began to grow great with a constantly accelerating ratio.

Why were these persecutions? I will tell you why. Oda Nobunaga was a Shogun and a politician, de facto supreme ruler of the land, and welcomed the Jesuits in order to further his political ends. The Buddhist monks in his days secularized themselves and became a powerful political factor. Oda was constantly annoyed by these monkish meddlings with politics. It was in order to counteract the influence of the monks that Oda encouraged the Jesuit missionaries by his gift of a splendid

church building to them and by various other means. Oda succeeded in his plan, for there was a fierce political struggle between the Buddhists and the Jesuits. The Governor, Ryuzoji Takanobu, of the province in which the city of Hirato was situated, was very indignant, and expelled the Jesuit missionaries from the city. But when the Portuguese there showed their determination, on that account, to cease to trade in Hirato, the Governor was obliged to tolerate the Jesuit missionaries in the city. Nevertheless, the Portuguese abandoned Hirato and moved to Nagasaki, where, taking advantage of the fact that the Governor of the province in which Nagasaki was, was a Roman Catholic convert, they managed to make the port free from all the import duties by the influence of the Governor.

Taico Toyotomi Hideyoshi, who succeeded Oda Nobunaga as Shogun, was a great ruler, whom some one has dubbed the Napoleon of Japan. He had previously never bothered himself with religions and the religious movements. But when he was informed that the Portuguese policy of expansion in Asia was first to alienate the natives of the Asiatic countries from the patriotic spirit by the aid of Christianity, which taught the principle of universal brotherhood, and then to attack the countries with force, he took a definite attitude towards Christianity and the Christians. In order to uproot the influence of Christianity, he gave an order for the wholesale massacre of the Christians throughout the country, which was mercilessly executed. . . In 1637, when Iyemitsu, the grandson of Iyeyasu, became the Shogun, thirty thousand Roman Catholic converts raised a civil war in Shimabara, near Nagasaki, which lasted for years, and which is recorded in the history of Japan as the "Civil War of the Roman Catholics." The issue of the war was in favor of the Shogun, for it put an end to the Jesuit menace. . . .

THE MODERN CHRISTIAN INVASION OF JAPAN.

Thus the first instalment of Christianity in Japan was a failure. Whether or not the second, which was begun to be brought in since the beginning of the Meiji era [forty years ago], will be a success depends upon the way the missionaries do their work; for history repeats itself, and if the Jesuits failed to implant Christianity in Japan on account of their arbitrary method of proselytizing, the Protestant missionaries in Japan to-day will repeat the same failure by pursuing the same method of proselytizing.

There is, however, a hopeful sign for the Japanese Christians, for they are beginning to become independent of the foreign missionaries and

the foreign mission societies. Already Japan has outlived the usefulness of the missionaries, except as instructors in some departments of educational institutions, such as foreign languages, etc. A movement is afoot among the more intelligent class of the Japanese Christians to Japanize Christianity. They have already declared their independence from the foreign mission societies.

But you want to know something in a concrete form about the influence of these different religions. Perhaps there is no better illustration of the concrete religious influence in Japan than the literature of that country in which religious teachings are exemplified, and which doubtless shapes the course of the lives of the people. There can be no doubt that Buddhism has exerted so far a greater influence upon the minds of the people of Japan than any other religious teaching. And the influence of Buddhism is reflected, as in a mirror, here and there in the code of morals which we call Bushido, by which the samurai in the days gone by used to adjust their conduct of life. But Bushido is not such a thing as one could say, it is here or it is there. There has been as yet no book written—with the possible exception of Dr. Nitobe's "Bushido"—that gives one a comprehensive idea of what Bushido is. Therefore, if I am asked to give a definition of Bushido, I will refer the questioner to Dr. Nitobe or some one else. But this much I can state without fear of being contradicted, that Bushido is the essence of essences, the cream of creams of the religious teachings that tutored Japan up to the middle of the nineteenth century.

[Mr. Hashiguchi's remarks about the missionaries' methods explain why many of the latter have turned round upon the Japanese and now describe them as treacherous and deceitful. When it is known that many of the missionaries are connected with gold-mining enterprises in Corea, and that they have adopted, if unsuccessfully, almost identically the same tactics as were employed by the Jesuits four centuries ago, we need not be surprised at Mr. Hashiguchi's suspicions. The fact seems to stand out very clearly, that the sharp-witted Japanese have given the missionaries a fair field and a good deal of favor, but have come to the deliberate conclusion that they cannot teach anything new or useful in a religious line, while they might become a great public danger if permitted to organize their bigoted or self-seeking followers and co-workers into a powerful church. It will be interesting to note the development of "Japanized Christianity." It is safe to say that in the process the orthodox Christian creeds will entirely disappear.]

A Reader's Gleanings.

THE ORIGIN OF SCIENCE.

No spectacle can be presented to the thoughtful mind more solemn, more mournful, than that of the dying of an ancient religion, which in its day has given consolation to many generations of men.

Four centuries before the birth of Christ, Greece was fast outgrowing her ancient faith. Her philosophers, in their studies of the world, had been profoundly impressed with the contrast between the majesty of the operations of Nature and the worthlessness of the divinities of Olympus. Her historians, considering the orderly course of political affairs, the manifest uniformity in the acts of men, and that there was no event occurring before their eyes for which they could not find an obvious cause in some preceding event, began to suspect that the miracles and celestial interventions, with which the old annals were filled, were only fictions. They demanded, when the age of the supernatural had ceased, why oracles had become mute, and why there were now no more prodigies in the world.

Traditions, descending from immemorial antiquity, and formerly accepted by pious men as unquestionable truths, had filled the islands of the Mediterranean and the conterminous countries with supernatural wonders—enchantresses, sorcerers, giants, ogres, harpies, gorgons, centaurs, cyclops. The azure vault was the floor of heaven; there Zeus, surrounded by the gods with their wives and mistresses, held his court, engaged in pursuits like those of men, and not refraining from acts of human passion and crime.

A sea-coast broken by numerous indentations, an archipelago with some of the most lovely islands in the world, inspired the Greeks with a taste for maritime life, for geographical discovery, and colonization. Their ships wandered all over the Black and Mediterranean seas. The time-honored wonders that had been glorified in the "Odyssey," and sacred in public faith, were found to have no existence. As a better knowledge of Nature was obtained, the sky was shown to be an illusion; it was discovered that there is no Olympus, nothing above but space and stars. With the vanishing of their habitation, the gods disappeared, both those of the Ionian type of Homer and those of the Doric of Hesiod.

But this did not take place without resistance. At first, the public, and particularly its religious portion, denounced the rising doubts as atheism. They despoiled some of the offenders of their goods, exiled others; some they put to death. They asserted that what had been believed by pious men in the old times, and had stood the test of ages, must necessarily be true. Then, as the opposing evidence became irresistible, they were content to admit that these marvels were allegories under which the wisdom of the ancients had concealed many sacred and mysterious things. They tried to reconcile, what now in their misgivings they feared might be myths, with their advancing intellectual state. But their efforts were in

vain, for there are predestined phases through which on such an occasion public opinion must pass. What it has received with veneration it begins to doubt, then it offers new interpretations, then subsides into dissent, and ends with a rejection of the whole as a mere fable.—*Draper, "Conflict Between Religion and Science."*

THE SCHEME OF GOD.

Then marked he too,
How lizard fed on ant and snake on him,
And kite on both ; and how the fish-hawk robbed
The fish-tiger of that which it had seized,
The shrike chasing the bulbul, which did hunt
The jewelled butterflies, till everywhere
Each slew a slayer, and, in turn, was slain,
Living upon living death. So the fair show
Veiled one vast, savage, grim conspiracy
Of mental murder, from the worm to man,
Who himself kills his fellow ; seeing which—
The hungry ploughman and his lab'ring kine,
Their dewlaps blistered with the bitter yoke,
The rage to live which makes all living strife—
The Prince Siddartha sighed. " Is this," he said,
" That happy earth they brought me forth to see ?
How salt with sweat the peasant's bread ! how hard
The oxen's service ! in the brake how fierce
The war of weak and strong ! in the air what plots !
No refuge e'en in water."

—*Sir Edwin Arnold, in " Light of Asia."*

THE DEMONIC WORLD OF THE GOSPELS.

The belief in a demonic world is inculcated throughout the Gospels and the rest of the books of the New Testament ; it pervades the whole patristic literature ; it colors the theory and practice of every Christian church down to modern times. Indeed, I doubt if even now there is any church which officially departs from such a fundamental doctrine of primitive Christianity as the existence, in addition to the cosmos with which natural knowledge is conversant, of a world of spirits ; that is to say, of intelligent agents not subject to the physical or mental limitations of humanity, but nevertheless competent to interfere to an undefined extent with the ordinary course of both physical and mental phenomena. More especially is this conception fundamental for the authors of the gospels. Without the belief that the present world, and particularly that part of it which is constituted by human society, has been given over since the Fall to the influence of wicked and malignant spiritual beings, governed and directed by a supreme devil—the moral antithesis and enemy of the supreme God—then the theory of salvation by the Messiah falls to pieces. " To this end was the son of God manifested, that he might destroy the works of the devil." The half-hearted religiosity of latter-day Christianity may choose

to ignore the fact ; but it remains none the less true, that he who refuses to accept the demonology of the gospels rejects the revelation of a spiritual world made in them as much as if he denied the existence of such a person as Jesus of Nazareth, and deserves as much as anyone can do to be ear-marked " Infidel " by our gentle shepherds.—*Huxley*.

LONG LIFE.

Count not thy life by calendars ; for years
 Shall pass thee by unheeded, whilst an hour—
 Some little fleeting hour, too quickly past—
 May stamp itself so deeply on thy brain,
 Thy latest years shall live upon its joy.
 His life is longest, not whose boneless gums,
 Sunk eyes, wan cheeks, and snow-white hairs bespeak
 Life's limits ; no ! but he whose memory
 Is thickest set with those delicious scenes
 'Tis sweet to ponder o'er when even falls.

—*Kennedy*.

THE NATURE OF MIND.

The question of questions has always been, Is the mind material or immaterial ? So long as it was regarded by metaphysicians as an entity, both these alternatives were legitimate. In fact, where both parties are agreed upon this point, it must be confessed that the materialists had the advantage. For they could justly say, If mind is a thing, it must be made of matter. But science cuts off the debate on this line of argument, on whichever side of the question, for it declares that, of the only two possible categories, matter and relation, the phenomena ascribed to mind clearly belong to the latter. But these categories, unlike those of the old philosophies, are not independent. Relations subsist between material things, and in no other way. In and of themselves they are nothing.

Psychic phenomena are the relations which subsist among the material molecules of the brain and nervous system and between these and the material objects of the outside world which appeal to them by means of actual mechanical contact. All that we know of mind, except by our own consciousness of what is going on within ourselves, is inferred from the mechanical effects which it produces. We may stand close by the side of the greatest genius of the age at the moment when his mind is developing the greatest truth that has ever been brought to light, and be wholly unconscious of the mighty work. But, if he speaks, and unfolds to our auditory faculties through the medium of articulate language the thoughts that occupy his brain, we are, by this purely mechanical effect, impressed upon us through a series of tangible, material appliances, put in possession of the truth which, through a less obvious mechanism, has been evolved within him. Or the same result may be brought about by the still more obviously mechanical process of writing and reading. These silent and imperceptible relations are the result of interior processes, and are made manifest by exterior actions. Mind is immaterial because relational, but

like all relations it has matter for its basis—the organized matter of the living body, actuated by the co-ordinated mechanism of a brain and nervous system. But, as we saw, relations constitute the properties of matter, and hence mind, as well as life, is such a property.—*Prof. L. F. Ward, in "Dynamic Sociology."*

KNOWLEDGE AND WISDOM.

Knowledge and wisdom, far from being one,
Have oftentimes no connection. Knowledge dwells
In heads replete with thoughts of other men ;
Wisdom in minds attentive to their own.
Knowledge—a rude, unprofitable mass ;
The mere material with which Wisdom builds,
Till smoothed, and squared, and fitted to its place—
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learned so much ;
Wisdom is humble that he knows no more.

—*Comper.*

THE NEW TESTAMENT.

The writings which compose the volume called by us the New Testament had assumed their present collective form, and were generally received throughout the Christian church, about the end of the second century. They were selected out of a number of others ; but by whom they were selected, or what principle guided the selection, history leaves a doubt. We have reason to believe that in several instances writings were selected or rejected, not from a consideration of the external or traditional evidence of their genuineness or antiquity, but from the supposed heresy or orthodoxy of the doctrines they contained. We find, moreover, that the early fathers disagreed among themselves in their estimates of the genuineness and authority of many of the books ; that some of them received books which we exclude and excluded others which we admit ; while we have good reason to believe that some of the rejected writings, as the gospel of the Hebrews, and that of the Egyptians, and the epistles of Clement and Barnabas, have at least as much title to be placed in the sacred canon as some already there—the Epistle of the Hebrews, the Second of Peter, and that of Jude, for example.—*Greg, in "Creed of Christendom."*

Let us never forget that an act of goodness is of itself always an act of happiness. It is the flower of a long inner life of joy and contentment ; it tells of peaceful hours and days on the sunniest heights of our souls. No reward coming after the event can compare with the sweet reward that went with it.—*Mueterlinck.*

He is not worthy of the honeycomb that shuns the hive because the bees have stings.—*Shakespeare.*

Little minds are tamed and subdued by misfortunes ; but great minds rise above them.—*Washington Irving.*

Correspondence.

THE EDITOR OF "EUGENICS" AND FREE SPEECH.

Editor SECULAR THOUGHT.

SIR,—I enclose copy of a communication I addressed to Mr. Larkin. I enclosed it with a note suggesting that he should call the attention of Mr. Harman to the accusation and ask for an explanation. I gave this as an explanation of my having severed my connection with *Lucifer*, and suggested that if *Eugenics* would publish the physiological claims I make, I would be willing to contribute in any form to assist in its success.

As no notice appears to have been taken of this I think I am justified in publishing the correspondence. Their "free speech" is as one-sided as the Government attitude.

Yours truly, T. U. A.

"AN APPALLING STATE OF AFFAIRS."

EDGAR L. LARKIN, ESQ.,

Lowe Observatory, Echo Mountain, Cal., U.S.A.

DEAR SIR,—In a recent paper you ask: "Who is wise enough to save the Caucasian race?" A man who is wise enough to do this will know that violence will not be suppressed by turning the other cheek. It must be met by superior force or avoided altogether. The causes of the iniquities you speak of are supported by such enormous interests that any man who comes forward to arrest this wave of sex perversion, at its source, must be swept off his feet, if he is not quietly removed by some of the innumerable engines that have been devised for the prompt suppression of any who might imagine that a practical remedy for them must exist.

Sexual offences are impossible in a society of baboons, because in this the will of the individual is subject to the authority of the family—the communal opinion. They are possible in a society of savages, because with these, if there is a public opinion, there is no family authority—the peculiar function of the spirit of deity—by which the commission of such offences may be anticipated and prevented—the family does not exist. This is the fundamental difference between the "saint" and "savage;" the one is without the sympathetic sensibilities that impel every baboon, irrespective of sex, to unite in opposition to individualistic brutalities. The other is a development of humanity in which the truth to Nature of the baboon is rounded out by a development of the rational faculty that is appropriate to mankind.

To the savage, self-preservation—self-advantage, is the first law of Nature—his nature. To the "saint," who sees such things not only with the eye of the flesh but by the comprehension of the spirit, the common interests—the communion of saints—is the first law of his nature; because

of the spirit of Nature, of the Creator—His Nature—the Spirit of the CREATOR within the Creature. The paternal authority is only a development of individual dominance ; at its best a negation of the authority of the community—the family. An aggregation of such “gamic” units (the distinction of “mono” or “poly” is immaterial) is neither social, a community, or a family. It is only an anarchy, its bond of cohesion being individual self-interest ; a condition in which “society” is least able to resist the combinations and conspiracies of religious (sex) lunatics, of political criminals, or of trade extortioners.

The vices that appear to you such appalling spectres, would become unthinkable if youth was instructed in the attainment and use of certain sensuous pleasures that are part of the functions of nutrition and of the re-assimilation of the waste products of vitality ; and which are necessary for the complete development of these functions ; and that may be enjoyed without any detriment to the virginal attributes of either sex. These appear to have been always unknown to the savage races, who, had they discovered them, might have been without sufficient sense to provide a due replenishment by issue. But there is evidence, in the severity of the measures that have been enforced for the suppression of every possibility of the re-discovery of these organic functions, that they were extensively known to those more civilized races on whom the dogmas of the revealed religions were enforced by the relentless extermination practised by the Roman Empire at the commencement of this era.

It must have been very early in the beginning of this century that I opened communications with the editor of *Lucifer* to point out to him that these physiological facts militated against the dogmas of sexual practice that he was making such strenuous efforts to teach to children, and to claim his assistance in letting this truth be known. He has published such parts of these as appeared to support his own theories, and, in one case, altered certain parts of my copy to make it appear to do so, but he did not publish the slightest hint of the discoveries I claimed to have made ; nor did he in letters written to me make the least acknowledgment that I had made such suggestions to him.

The fact is, Moses Harman is before all things an Anarchist, and he appears to have a receptacle in his mind to which he is able to consign any proposition that might be fatal to his theories. He is, on principle, an implacable enemy to authority of any kind, and like many others attacks whatever form of it is most susceptible to his means of destruction. The authority most obnoxious to a child is the authority of the family, the only one by which a child, a lunatic, or a criminal can be properly dealt with ; the sole executive by which despotism or extortion of any kind can be effectively controlled. Any man with an atom of sense should know that the ultimate advance in the improvement of the human species must be attained by a rational selection of the breeding males. Nature itself does this. But Moses Harman with his dogma of “free love” would make this selection more impossible than does even “Christian marriage.” Why ? Because selection implies an authority to select, and rather than admit of this he would avail himself of the authority of the policeman’s club to prevent any man having a chance that would be left open to some youth,

who might commend himself by the cut of his "pants" or the color of his necktie. It is such men as these that are the backbone of the authority of Tzars or Emperors, that assist in supporting those dogmas of "revelation" that even the Inquisition was unable to enforce without the certainty of swamping the fabric of ecclesiastical domination beneath the odium of its excesses.

T. U. A.

August 15, 1907.

[In view of Mr. Schroeder's claim that freedom should be permitted for the publication of anything which *might* tend to human betterment, it seems strange that the editor of *Lucifer*, now of *Eugenics*, should refuse to publish letters outlining discoveries which, if true, would certainly render possible the necessary practical experiments in race-improvement.]

Selections from Our Contemporaries.

LAFCADIO HEARN, CHRISTIAN MISSIONS, AND JAPANESE EXPANSION.

BY POULTNEY BIGELOW IN "THE OPEN COURT."

Lafcadio Hearn, Greek, Irish, Gypsy, Yankee, and finally Japanese, with offspring, part white, part yellow.

Can we stop for a moment in the rush of million a minute presses of literature that appears to have lost all standards save those of the "Best five Sellers," or similar money standard?

Stop one moment, you money-making scurrier and gaze upon this corpse by the wayside, help me lift him out of the way on the grass under a big tree where the birds of heaven may come to sing with his spirit and give funeral honors to a poet of to-day.

Stop, my scurrying friend, your time, to be sure, is worth many dollars to the minute, but what of your everlasting soul? and Lafcadio Hearn sang music for the soul of man.

Stop one moment, you man of murderous competition, bare your head and let your machinery lie idle while you open your heart to an idealist.

Who is Lafcadio Hearn? you ask.

Look not for him in the index where shine our plutocrats *et hoc genus omne*; on the contrary, he lived and died a poor man. Dozens of forgotten frivolities sold by the 100,000 copies, while his own matchless works barely brought him a living wage. . . .

Lafcadio Hearn to-day suffers, as must always suffer the man who by telling the truth, invites the hostility of those to whom his truth is dangerous. Lafcadio loved Japan, there he spent the last fourteen years of his life, there he received his first recognition as a master mind. Others

have lived the Japanese life and many have described it, but no one so beautifully, so sympathetically, so truthfully.

Ah! There's the rub—the truth! Would Lafcadio have told the truth had he known his public?

Lafcadio disapproved of Christian missions to Japan. He saw in the Japanese people, a marvelous growth carefully nurtured during thousands of years, a civilization at once our admiration and despair. What are we to say of a community where crime is apparently unknown, where soldiers commit suicide when prevented from marching up to the firing line? How are we to compare ourselves with a people where poor-houses, jails, slums, and filth-germs have to be imported from other and quasi-Christian communities? The Christian philosopher is puzzled when he finds Japan practising humane precepts, which we ourselves deem too ideal for our own selves. We Christians who dare not tramp the slums of our own cities for fear of criminals, send missionaries to Japan where human intercourse is the interchange of smiles and sweet scented flowers.

Lafcadio found in Japan many religious creeds, and over all the National Church with its respect for ancestors. Religions must be judged by their fruits, and in Japan the religious spirit produces courtesy, kindness to animals, absence of family quarrels, peace between classes, loyalty to the government. Can we say more for our own religion? Can we read the history of Europe from the days of the Crusades to the 'Thirty Years' War and thence down to our own, without sighing for a bit of Japanese religion?

Lafcadio has lived this life of Japan in native surroundings, with a loving Japanese wife, in daily intercourse with her family and his academic colleagues.

The result we have in his various books, supplemented by Elizabeth Bisland's admirable "Life and Letters," recently published by Houghton Mifflin, of Boston. Lafcadio regards the Christian missions to Japan not merely as an impertinence, but as a grave political blunder, an insult to the government of a friendly nation, for whatever Japan has it owes to that which our missionary most cordially combats, that is, the so-called worship of ancestors.

We are not concerned here whether this worship is a mere ceremony, or how far it resembles the adoration of images and relics in some sections of the Christian Church. For good or ill, the creed of ancestor worship is part of Japanese social life, and the foreigner who goes to Tokyo and rails against such an institution can be compared only to an Oriental who might come to us and denounce the forms of our marriage service or our domestic bath-tubs. . . .

And now, gentle reader, do you realize the millions of my fellow countrymen to whom these words of mine mean nothing save that I am an ignorant, depraved, malicious man? Do you know enough of our own country to know that in every little town of these broad states, the chief centre of romance and intellectual intoxication is the belfried building, where the returned missionary holds forth on the wonders of tropic jungles, on crocodiles and cannibals, on heathen rites and darkened understandings, and finally on a row of scantily draped natives clamoring for gospel guidance, going to everlasting perdition unless this particular congregation promptly raises ten or twenty dollars towards fitting out a missionary

family? Do you, my good reader, appreciate what a power in this country is the literature provided by missionaries and disseminated by a good-natured press?

The Japan of Lafcadio is in a state of transition. Two great wars have not merely placed the Mikado's empire in the front rank of great powers, but these wars go hand in hand with a vast industrial revolution whose outcome it is not easy to forecast. Lafcadio regards with some alarm a Japan remodeled on "foreign" lines, for in this remodelling he sees the disintegration of many institutions which he regards as pillars of her present power. . . .

Glance at the map of the Far East and note that from Japan to Java are many colonial obstructions, notably the Philippines, Borneo and Formosa. This last obstruction Japan has removed; her next step will be to absorb Manila and so on down until she meets real resistance, which will happen presumably when she reaches the shores of the Australian continent, which by that time may be to the East Indian Antipodes what the United States is to-day in respect to Latin America.

Japan will swallow Manila and Borneo as she has absorbed Formosa, because colonies ultimately pass to the possession of those able to make use of them.

We have been now nearly ten years in the Philippines; we have dosed those wretched Islands with politicians, Christian Catechism and the American Constitution; we have hunted them like wild beasts, persecuted them with ill-fitting navigation laws and equally unwelcome "school marm's." The result is a deplorable picture of Malay poverty and discontent which even the reports issued by our Washington authorities cannot wholly conceal from those trained in statistical jugglery.

The Filipinos hate us, and with ample reason. From the moment that Admiral Dewey left Manila Bay, they have been the sport of American politics and our alleged "protectionism." They are of cognate race with the Japanese, and the day when the flag of the rising sun shall take the place of the stars and stripes will be hailed as a day of deliverance throughout that lovely archipelago.

What has Japan done to deserve the Philippines? She has administered three millions of people in Formosa ever since 1894, and so well has she done this, that throughout those years the world was hardly conscious that there was such an island on the map. "Happy is the country that has no history," can be said of Formosa since the Japanese occupation; for those years have been devoted to building roads, lighthouses, schools, water-works, drains—to works associated with constructive civilization. All of this is set forth in a book just published by Longmans, called "Japanese Rule in Formosa."

We may make some allowance for patriotic bias and yet pay our tribute of admiration to Japan for the grand colonial work already achieved in an island which a few years ago was the by-word for lawlessness and cruelty. In the Philippines we took over islands that had been under Christian rule some four centuries.

Formosa had for the same number of centuries been a notorious community of pirates and savages, nominally liege of China, but practically repudiated whenever it was question of a claim for compensation. The

Formosa population represents centuries of social and political demoralization, hatred not merely of Japanese but all outsiders ; yet to this task Japan has brought so much tact, patience, honesty and courage, that we of to-day may travel in Formosa almost as easily as in Jamaica or Singapore.

Am I an alarmist? Not at all, simply a student of history and human nature. My patriotism is hot and voluminous, but it is different from the sort that accepts official reports without criticism. When one man is armed with a rifle and the other only with a club, patriotism will not make me think that the club man will win,—not ordinarily.

And when all the world sees that Japan is organizing her government service with a view to efficiency and economy, when we note that in every detail she works with a thoroughness and intelligence which is only equalled by our own most perfect private commercial enterprises, am I to pretend that she has not in her hands the future of the Far East? There are no surprises to him who studies nature intelligently, particularly human nature.

Of course, in closing this little chat, I ought to warn my readers that many things may happen to modify the tendencies here indicated. Japan may be torn by internal dissension, labor strikes or party passion ; the United States may evolve a new type of senator who shall spurn gold and live only for the nation's honor ; there may be earthquakes and social upheavals, of which we wot not.

THE ABSURDITY OF ETERNAL LIFE.

Endless progress is a scientific absurdity. It is a practical admission of theology's claim of a supernatural God, who makes and unmakes by a "fiat" of his independent will. The universe is not only uncreated, but it is eternal, and there is no reason to believe but that somewhere—in some world—the highest possible good has been reached eons of ages ago. In no one world can endless advancement be claimed, for worlds are themselves ephemeral things, in infinite time.

These considerations, however, do not lessen our duty to work for the best attainable things in this world. On the contrary, they leave us an actual goal to strive for, whereas the thought of endless progress presents a task never to be completed, an end never to be reached.—*Ingersoll Beacon*.

ITEMS FROM THE LONDON "FREETHINKER."

CHRISTIAN WARFARE AND HAGUE PEACE CONFERENCE RULES.

Mr. W. T. Stead, in the September *Review of Reviews*, relates what he heard at the Hague from a Chinaman who was present at the relief of the Legations at Pekin. Everybody looted, in spite of the Hague Convention rule against pillage. Nor was the slightest respect shown to the rule about not compelling the natives of an invaded country to help their invaders. One of the princes of the Imperial house was "done to death by being compelled to work in the stables of the Italians." But all this is nothing to the treatment of women. "After the expeditionary force entered Pekin," Mr. Stead's informant said, "I helped to bury the dead who lay in the streets. We buried 5,000—3,500 of whom were women." They were "women who had been violated after the fighting by the soldiers, and who

were afterwards killed or who killed themselves. More than half had committed suicide after assault. They could not live for shame of their fate. Many were ladies. The soldiers made no difference." How the Chinese must love the Christian Powers!

According to a paragraph in the *People*, the head of the Church Army, the Rev. Prebendary Carlile, takes a peculiar way of getting poor people into his clutch. He says that pride keeps them away if they cannot give to the collection; so he makes a street distribution of buttons before church-time, and these are redeemed by a friend of the Church Army at so much a dozen. Such a mountebank proceeding is worthy of this pious practitioner. Still, nobody can say that his congregation is "a button short."

The Baptist Church boasts of no less than 2,134 ministers, with 5,748 local preachers—7,882 in all. Last year nine of the circuits showed an increased membership of 695—less than would be accounted for by the normal increase of population; but as five other circuits showed a decrease of 794, the net result was a loss of 99 members, in spite of the efforts of the nearly 6,000 preachers. And yet these men talk of man's inextinguishable craving for religion! One wonders how much religion would be left alive if the parsons were all muzzled for a couple of generations.

It appears that the young woman who went into the Louvre, and ruined one of Ingres' masterpieces there, has been a Salvationist both in London and in Paris. She has a rooted objection to work, and expects to live without it in prison. In any rational society such a person would be quietly asphyxiated.

That wild, irresponsible jingo, the Rev. Dr. Fitchett, of Melbourne, says that God has appointed the British race "the trustee and schoolmaster of the colored races of the world." That statement is quite worthy even of Dr. Fitchett; and most faithfully have the British people discharged their duties in both capacities. This explains why the Aborigines of Australia are dying out so rapidly, the census of 1901 showing their entire number to be less than 22,000. In 1840 the Maoris numbered 100,000, and in 1901 barely 43,000. The truth is that in Australia and New Zealand the colored races are being effectively trusteeed and schoolmastered out of existence.

King Edward will have to mind his P's and Q's. The Rev. Jacob Primmer, the great Scottish tinker—we mean reformer—has warned His Majesty against intercourse with Catholics. When the King dined at Marienbad in honor of the Emperor of Austria's birthday, he had a "Popish Abbott" as a guest. This is shocking conduct on the part of a Protestant monarch, and the Rev. Joseph Primmer begs him not to repeat it.

Mark Twain went down to the wharf at New York and went over the grand new Cunard liner. He was very much impressed. On leaving the ship he said, "I shall have to tell Noah of this when I meet him."

Book Notices.

THE KINGDOM OF LOVE. By Henry Frank. R. F. Fenno & Co., 18 East Seventeenth St., New York. Cloth, \$1.

A book that will prove to be a disappointment to the sighing swain or sentimental maiden who from the title expects to read an ordinary love story, with all the troublous experiences and ultimate triumph of the hero and heroine. But to all who believe that love—not mere sexual attraction—but “Love the Cosmic Principle,” “the Mother Principle,” “the Social Principle” will ultimately triumph as the great unifying force that will bring social justice and freedom to the human family, the book will prove a welcome addition to the literature of progress. It is not a love story, but a series of short essays written in a happy optimistic vein, that shows the author’s faith in the better qualities of the race.

I have often wished that I could write a book. The reader may say, “You could if you tried.” And perhaps I could; but to write a book so as to intelligently express my ideas and at the same time interest without offending the great public, is a task which I confess I have not sufficient courage to attempt. The holders of advanced views on any of the various subjects of general interest, be they men or women, are real benefactors of the race when, as in the present case, they can produce a book that is at once capable of interesting and full of food for thought. How very ignorant we are, with all our boasted learning. The human race is divided into a great number of groups, each group accepting as fact a particular theory, and forthwith deciding that it is the depository of ultimate truth. Every person who happens to be so constituted as to be unable to agree with the group is set down as lacking either in intelligence or in honesty, and is declared by the orthodox to be in danger of everlasting torture. That is the great comfort of the pious and orthodox, and it would be a pity, perhaps, to deprive them of such a cheaply-earned happiness. Now, it is all very well to take a rise out of the orthodox, but how about you, Mr. Freethinker? Are you quite sure that you deserve the name? I am sure you do not if you refuse to consider the claims of any liberal-minded person, even though they still worship one or two of the old idols. I believe that every person who has sense enough to doubt the truth of what he was taught in childhood, and courage enough to express that doubt, should be encouraged. And if their writings are not just as radical as we are prepared to endorse, let us remember that they supply the wants of the beginners. The cause of freedom will benefit by such works as “The Kingdom of Love.”

There are many chapters throughout the book that will repay the reader for perusal, and taken as a whole the handsome little volume is well calculated to fulfil the author’s hope as expressed in the Foreword—freedom for the bound and justice for all. It is very suitable for a gift, and if presented to some of your orthodox friends it may pave the way for something a little stronger.

W. G. G.

SECULAR THOUGHT.

A Magazine of Rational Criticism in Religion, Politics and Science.

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TORONTO UNIVERSITY'S NEW PRESIDENT.

When a successor to Mr. Loudon was being sought for, the name of Professor Schurman was mentioned as that of an eminent scholar in every way fitted for the task of reorganizing the University on modern lines. The reason why such a man was not selected may be guessed, perhaps, when we obtain a clear view of the qualifications of the gentleman who has been finally selected for the duty—Mr. Falconer. For this we must wait, of course, but, in the meantime, we cannot avoid noting such signs as show themselves conspicuously. "A new broom sweeps clean," it is said; and certain it is that any sort of change is sometimes welcomed as a relief, even if it involves a reaction sooner or later. But Mr. Falconer has taken Toronto by storm with his pleasing presence and ready flow of words. Whether he will finally "make good" is another story.

The new President, of course, is a preacher as well as a teacher. No doubt this had something to do with his selection. He is to re-organize Toronto's "godless university" on pious lines; and if his first sermon is any indication of his plans, he will make a strenuous effort to bring back "God" as a permanent resident in an institution where he would seem to have been of late years but an occasional visitor. But we must not be too certain. President Falconer may be like many other preachers in these mercenary days, who preach "Christ and Him Crucified," and all the other etceteras of orthodox religion on Sunday, but very religiously study the stock-markets on Monday. And so we must not take it that Mr. Falconer's brain-twisting Sunday discourses are a sure indication that his ideas upon classical or scientific education are equally reason-defying. We can only doubt and hope.

Mr. Falconer's sermon was based on Gal. 5 : 17 and 1 John 2 : 17, and it is said to have been "a ringing appeal to the students to let the

will of God control in their lives in opposition to the spirit of the world, which, with the passion of the flesh, the passion of the eyes, and all the mounting pride and vain glory of life, passeth away." "The problem for each of us," he said, "is simply to decide which of these two spirits he will allow to have control in his life." As we have said, it is early to form an opinion concerning Mr. Falconer's abilities, but one does not need to hear much of this sort of Salvation Army slush to be driven to the conclusion that the man who utters it is not a profound thinker. Perhaps we do not understand what Mr. Falconer means by "the will of God." Let us hear what he has to say about it.

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THE WILL OF GOD.

"The will of God seems sometimes hard to discover. New conceptions of conduct from (*sic*) those they have been accustomed to in their homes are met with by students coming to the university; different standards are found. Some in their haste come to think there is no standard of conduct. In every university men and women were making shipwreck of faith because they had not stopped to consider whether the will of God might not be differently expressed from what they had thought. Personally, he strongly believed that in Jesus Christ we had the embodiment of the supreme will of God so far as man can fulfil it."

"Life," declared the preacher, "does not consist of a certain number of external deeds hung on from outside, virtues added day by day, so that by-and-by you become good. You become good from within when the mind and spirit of Jesus are reproduced in you, and the will of God takes expression in your daily life. When you go forward absolutely determined to discover the will of God the mind of Jesus will be revealed to you."

We wonder if Mr. Falconer really thinks it any defect if students do sometimes make "shipwreck of their faith?" What do they come to the university for, if not to learn new things, and so make shipwreck of their ignorant faith on many secular subjects? Are they any the worse because they learn many truths that shatter their old idols? And if they are improved by losing their old faiths in secular matters, why should they be injured by learning some new religious truths? Does not Mr. Falconer know that it is the very men who do "stop to consider" the foundations of their faith who lose it? As the old church hath it, "the man who begins to think is lost to the church."

We could easily understand that "the will of God is hard to discover," but with Mr. Falconer's formula we do not see how that should be so. For "when you go forward absolutely determined to discover

the will of God, the mind of Jesus will be revealed to you." If this tautology means anything, it means that all you have to do to find out "the will of God" is to "go forward absolutely determined to discover it," and you will infallibly "get there."

Evidently, though Mr. Falconer speaks thus confidently, he himself is one of those who have failed in finding this wonderful will of God or mind of Jesus; for very lamely he tells us that "*personally he believed* that in Jesus Christ we had the embodiment of the supreme will of God as far as man can fulfil it." We are only sorry he cannot go a little further.

No wonder, with guides such as this, that the students "in their haste come to think there is no standard of conduct." How can there be any one rational standard, if the many different standards put forward under the name of "Christ" are to be palmed off on unsuspecting students as the "supreme will of God?"

Mr. Falconer believes that in Jesus Christ we have embodied the supreme will of God "as far as man is able to fulfil it." It would save college professors as well as their students from tumbling into many pitfalls if they avoided matters of mere speculative belief and faith, and confined themselves to subjects upon which real knowledge is possible. Does Mr. Falconer believe that he obeys the supreme will of God as expressed in the sayings and doings of Jesus? We might ask, Which Jesus—the Jesus that cursed the blameless fig-tree or the Jesus that preached the impossible Sermon on the Mount? the Jesus that taught his disciples that with faith, even "as a grain of mustard-seed," they could remove mountains, or the Jesus that spoke in parables so that the people should not understand him, "lest at any time they should be converted and their sins should be forgiven them;" the Jesus that said, "I and my father are one," or the Jesus who in his agony cried, "My God! my God! why hast thou forsaken me?" Surely, in this age of Biblical inquiry and keen criticism, it is a pitiable spectacle to see a learned College President telling his students to be guided in their lives by "the supreme will of God" as embodied in such misty and inconsistent utterances as those of the Gospel Jesus.

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THE PREACHER-EDITOR OF THE TORONTO "GLOBE."

This editorial paragraph from the *Toronto Globe* shows how the leading religiously-edited daily paper glories in the backward swing of the educational pendulum:

“There was seen yesterday what a generation ago, not only in proportions but in spirit and significance, would have been impossible. The great Convocation Hall of the Provincial University was crowded from the dais to the topmost seat in the galleries with university people to hear from the President an address, definitely, unreservedly, *unabashedly Christian* in its teaching and religious in its spirit. And when that vast assembly, more than fifteen hundred of them university men from the professoriate and all the colleges and faculties in the university circle, joined their full-toned, deep-noted, vibrant voices in the simple words of the Lord's Prayer it was as the sound of many waters, solemn, reverent, full of power.”

It seems to astonish the religious editor that educated men should be unabashed when saying their prayers, and perhaps his astonishment is justified, for it is certain that, while people are ready enough to proclaim that they attended church in their best toggery last Sunday, they would either resent it as an insult or blush for shame if you inquired as to their knowledge or practice of the Christian teachings. The fact is, the more highly cultured people become, the more they taboo anything like religion, the open profession of religious convictions being left for the vulgar and poorly-educated masses.

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CANON WELCH ON CANADIAN DRUNKENNESS.

On Sunday, Oct. 6, the Toronto Garrison held its annual church parade. About four thousand young Canadian soldiers, accompanied by the Honorable Artillery Company of Massachusetts, marched to Massey Hall, where they worshipped God by listening to a programme of fine music by the massed bands of about 160 pieces, some prayers, and a lengthy sermon by Canon Welch, and putting their nickels into the inevitable collection plate, and then marched home again through the rain.

Canon Welch preached a temperance sermon, taking for his text—no, not “Wine that gladdeneth the heart of man,” or any such passage, but—Numbers 11:34, “And he called the name of the place Kibroth Hattaavah, because there they buried the people that lusted.” Having killed them first, we presume. Canon Welch had no difficulty in showing—by statistics that never lie—that more alcohol is being consumed in Canada every year per head of population, and that a large proportion of crimes is directly traceable to drunkenness. We have listened to similar statistics for half-a-century, and sometimes think there must be something wrong with them, or that our eyesight must be getting

very defective; for by this time our Western Christian nations should be all drunkards and criminals—if the Jeremiahs are correct.

We are no admirer of drunkenness, and fully agree with Colonel Ingersoll's characterization of intoxicating liquor as "that damned stuff called alcohol." It is our firm belief that alcohol produces moral degradation just in proportion as it is indulged in: but it is like religion—so firmly bound up with the ideas and social customs of the people of this age, that it will require something stronger than the homilies of men like Canon Welch or the harangues of the common temperance lecturer to cause the masses to abandon its consumption.

The fact appears to be that the injury produced by drinking alcohol is not so pronounced as to induce men to forego the pleasures connected with its use. Nor is life itself so supremely attractive that men are willing to forego those pleasures to gain a prospect of a few more years of life. "A short life and a merry one" may not be the openly expressed ideal of most men; but it is clear that a modification of this sentiment is their guiding rule of life. Life for them would certainly not be worth living unless they can secure some pleasure and happiness. Canon Welch may not know the pleasure to be derived from a glass of toddy or beer, and may think that a glass of water is far better for a working man at the end of a hard day's work; the only difficulty is, that the working man has a different opinion; and thinks he is as much entitled to drink beer as is the parson to drink wine.

Canon Welch tells us that he is not "in society," but he knows that members of Toronto society get drunk at dances and other entertainments—get into a state, in fact, in which they are only fit to be "chucked out of the bar!" And he says that the women of society could stop this sort of thing if they tried to do so. What is his remedy? He says "the conscience of the community needs to be aroused!" "We are on the edge of a great danger. We are building up a new nation, and if this nation is to be strong, if it is to have any future at all which is worth having, it must be—it is the lesson of all history—a sober nation, self-controlled and not self-indulgent."

We quite agree with the Canon that the national conscience needs to be aroused, in the matter of drinking as well as in other directions. But how to arouse it? So far as the Canon is concerned, we must depend upon the echo. Our belief is, that the conscience of the people will be aroused only when their knowledge proves to them that drunkenness is a serious injury to themselves, both physically and mentally, and when better enjoyments are opened up to them than those connected with

drinking. These enjoyments, however, are just those that are condemned by preachers like Canon Welch as too worldly and opposed to the interests of the Church.

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TAX EXEMPTIONS.

In Montreal, fifty-four million dollars' worth of real estate is exempt from taxes on the ground of its being used for religious purposes. This means that the taxpayers of Montreal are compelled to pay something like twenty per cent more taxes than they justly should pay, as a contribution to the support of churches and ecclesiastical establishments, mostly Roman Catholic. The Grey Nuns are said to own about twelve million dollars' worth of property, which returns a large revenue, but on which no taxes are paid. Not only do the Roman Catholics own much rented property, but they carry on many industries, which also escape taxation. It is a crying evil in every way; and it is a significant sign of the condition of politics in Canada that not a single statesman can be found honest enough to say a word against such an iniquitous state of affairs. Kipling tells us one great problem is that of education. He might have told us what to do with this problem in Quebec, where the Roman Catholic Church is supreme and education almost nil. One alarming feature of the tax-exemption problem is the rapid increase of the church property. In three years this tax-exempt property in Montreal has increased by over twelve millions of dollars!

In Toronto the scandal is not quite so flagrant, the property exempt only amounting in value to \$29,073,372 out of about \$200,000,000 total assessment. But this is an increase of nearly two and a half millions in the past year, against four millions increase at Montreal. In Toronto, too, some effort has been made in the City Council to secure the abolition of all tax exemptions, though the Legislature has refused to entertain the idea.

Surely something should arouse the conscience of some of our public men to the scandalous nature of these exemptions. It is bad enough in Toronto, where only property actually used—or supposed to be used—for religious or educational purposes is exempt. But in Montreal every bit of property owned by any body calling itself "religious," whether rented out or used as a factory, is excused from paying taxes. The fact is, for all practical purposes the Archbishop of Quebec rules the country, and Dominion Governments, Liberal or Tory, have to submit to him or go out of office.

RUDYARD KIPLING IN CANADA.

Rudyard Kipling has followed the Bishop of London as the Tramp Britisher. In Toronto he made an Imperialistic speech at the Canadian Club, in which his leading point was that if we wished to keep out Asiatics we must import Britishers in overwhelming numbers. He says Britain can spare us five millions of men, and Canada undoubtedly is big enough to accommodate them all, and many more, so far as mere size is concerned. We imagine, though, that such a policy would by no means keep out either Chinamen or Japanese, who flourish wherever there is a close population. We certainly agree with the policy of encouraging British immigration, instead of allowing the country to be overwhelmed with swarms of Hindoos, Syrians, Poles, Jews, Russians, Italians; and other European and Asiatic people, besides the Chinese and Japanese, many of whom will require generations of training to become anything like "desirable citizens."

Thirty years ago Toronto was predominantly a Scotch town. Since then there has been a wave of Irish immigration, followed by one of English; but during the last decade or two there has been a very large influx of the foreign immigrants, and these to-day form a considerable section of Toronto's population. A significant fact was the opening only a few days ago of the ninth Jewish synagogue in Toronto; and there are several "Chinese" churches, besides joss-houses, and Armenian, Greek, and other churches. It will require a large immigration of British people to counterbalance this increasing foreign element.

Rudyard Kipling tried to make the manufacturers' mouths water by telling them of the immense markets that must soon be open to them in Africa and other countries if they pursued the right policy. He had been there and knew what was coming. It seems to us that this policy of seeking fresh foreign markets is the most dangerous one that can be pursued, and is at the root of nearly all the difficulties and hardships of the workman's lot. It leads to over-production and inflation of trade, with periodical collapses and panics, hard times and starvation; and will continue to do so until co-operative effort has abolished the necessity for pushing trade into every corner of the world in order to pay interest on over-capitalized plants.

Kipling flattered his audience by calling Canada the leader among the colonies of Britain, and told them that, like the others, she had five problems—education, immigration, transportation, irrigation, and administration. Certainly. What country has not? But he did not say much about any one of them, though they are all surrounded by

peculiarly Canadian features. Mr. Laurier says the Dominion Government is "unspotted before the world." It may be so, but we hardly like to endorse the opinion. If it is, we believe it is the first Government that ever has existed of which this may be truly said.

If it is true that Britain can spare us five millions of people, we cannot help saying that all Mr. Kipling's wisdom is needed at home. A country that has a fourth of its population on the verge of starvation is in a bad way.

Miscellaneous.

SUNDAY STREET CAR RIOT IN LONDON, ONT.

On Monday, Oct. 21, the agitation going on in London, Ont., regarding Sunday street cars reached an acute stage, when a party of free Sunday advocates, headed by the Rev. Mr. Gilpin, who has championed the cause for some time past, suddenly met a large body of the Lord's Day Alliance people, and began a heated discussion of the subject in dispute. Angry words seemed about to lead to fisticuffs, when the police interfered and dispersed the crowd. Many clergymen were prominent in the brawl, and it is a pity, perhaps, that some of their crowns were not cracked, so as to admit a little much-needed light to their muddled brains.

CRUCIFIXIONS IN NEW MEXICO.

It is a well known fact that, in parts of New Mexico, thousands of citizens at times crucify one another, inflict severe self-torture, and indulge in the practices of the ancient cults of Europe. The few Anglo-Saxon settlers of the mountainous parts of the country are so familiar with these doings that floggings, cross-bearings, pilgrimages and even crucifixions are regarded with only a passing curiosity. Some Americans once had the good fortune to witness one of these typical ceremonies at Rociada. It was on the night of All Saints' Day and was also a demonstration by the kinsmen of a young woman who had died not long before. Forming a procession the relatives of the deceased marched about the town and in the mountains in the vicinity wailing and moaning and making some of the weirdest sounds imaginable. Coming nearer, one could see that the backs of those forming the procession were literally raw. As they had been walking, solemnly and slowly they had been lashing one another and paying penance. Their lashes are made of pieces of soapweed with the thorns arranged so as to rake the flesh when drawn upwards; sometimes also of cactus, or with cactus thorns in them. Exhortations to flog themselves well are mingled with their moans, which at times reach a furious pitch, and one cannot easily imagine how high fanatic zeal rises on such occasions.

President Nicholas Brown, for whom Brown University was named, was fond of quizzing small boys. One day, while walking in the streets of Providence, he came upon a little fellow who attracted his notice. "How do you do, my boy?" said the President. "What is your name?" "My name is Harry, sir," replied the child. "Harry, is it?" returned President Brown. "And did you know the evil one is often called Old Harry?" "Why, no, sir," answered the boy. "I thought he was called Old Nick."

MR. DOOLEY ON DOMESTIC DISCIPLINE.

In his recently-published "Dissertations," Mr. Dooley thus discusses domestic discipline: "No gintleman shud wallop his wife, an' no gintleman wud. I'm in favor iv havin' wife-beaters whipped, an' I'll go further an' say that 'twud be a good thing to have ivry marrid man scoorged about wanst a month. As a bachelor man, who rules entirely be love, I've spint fifty years investigatin' what Hogan calls th' martial state, an' I've come to th' conclusion that ivry man uses vilence to his wife. He may not beat her with a table-leg, but he coerces her with his mind. He can put a savage remark to th' p'int iv th' jaw with more lastin' effect thin a right hook. He may not dhrag her around be th' hair iv her head, but he dhrags her be her sympathies, her fears, an' her anxieties. As a last raycourse, he beats her be doin' things that make her pity him. An' th' ladies, Gawd bless them, like it. In her heart ivry woman likes th' sthrong arm. Ye very sildom see th' wife iv an habitchool wife-beater lavin' him. Th' husband that gives his wife a vilet bokay is as apt to lose her as th' husband that gives her a vilet eye. Th' man that breaks th' furniture, tips over th' table, kicks th' dog, an' pegs th' lamp at th' lady of his choice is seen no more often in our justly popylar divoorce coorts thin th' man who comes home arly to feed th' canary. Manny a skilful mandolin-player has been onable to prevent his wife fr'm elopin' with a prize-fighter."

TELEPHONES FORETOLD IN SCRIPTURE.

Some genius has found 53 passages in the Bible which he claims as prophecies of the telephone, because, forsooth, the language seems to fit into telephone vernacular. Here are samples:

"Their line has gone out into all the earth."

"The land shall be divided by lines."

"We have no right against this great company."

"Charge the people."

"I understand the number."

"I said in my haste, I am cut off."—*Ex.*

The true Christian not only feels no need of culture, because this is a worldly principle and opposed to feeling, he has also no need of (natural) love. God supplies him the want of love, of a wife, of a family.—*Feuerbach.*

He that thinks he can afford to be negligent is not far from being poor.—*Johnson.*

Mr. Plowden, the well-known London magistrate, is fond (some say *too* fond) of a joke. He is not always successful; for instance, when he told a complainant that twelve o'clock at night was a delightful time to listen to a neighbor's piano. But he hits the bull's eye now and then. When a pauper was asked why he assaulted the labor master, he replied, "If I hadn't struck him he'd have struck me." Mr. Plowden said: "You thought it more blessed to give than to receive." This magisterial blasphemy excited loud laughter—and to redress the balance the prisoner got six weeks. Probably he didn't see the joke.—*Freethinker*.

On the road leading to "cheese-famed Dunlop," a half-witted creature named Andrew Gillies was employed to break stones and keep the hedges in repair. One day, a well known doctor in that quarter, while passing along the road on which "Andy" was engaged with his hammer, thinking to raise a joke at the "daft" stonebreaker's expense, said: "Man, Andrew, some day when I have time, I'll ha'e ye a' ta'en doon and set up anew. Wha will I mak' ye like?" "Mak' me like wha ye please, doctor," quoth Andrew, "only see and dinna mak' me like yersel'." This story was related by the doctor himself, who laughed heartily at the idea of getting the worst of the joke.

Some still retain much faith in what Goldsmith calls "Words of wondrous length and thundering sound." "If you decide against my client," exclaimed an Ohio lawyer to the judge before whom he was pleading, "I'll file a writ of propagander as sure as you sit on that seat." "And, pray, what is that?" demanded the judge. "Wall," replied the lawyer, "it's a—a—a—I dunno exactly what it is, but it's a thing that'll knock thunder out o' your one-horse court, anyhow!"

"May it please your honor," said a lawyer, addressing one of the judges, "I brought the prisoner here on a habeas corpus." "Well," said a farmer who stood at the back of the Court, in an undertone, "these lawyers will say anything. I saw the man get out of a cab at the Court door."

A prize offered for a rhyme to the word "window" was awarded for the following effort by an Aberdeen poet:

"A cruel man a beetle caught,
And to the wall him pinned, oh!
Then said the beetle to the crowd,
'Though I'm stuck up I am not proud,'
And his soul went out of the window."

Prof. Leon Dufour, of Paris, has just published the results of his researches in vegetal embryology, which shows a close analogy with animal embryology. M. Dufour says: "A plant often records, by the successive forms of its leaves, from the time of its germination, the history of its evolution. Thus, successive leaves of one species often reproduce forms of the adult leaves of an entirely different species, indicating how various species are derived each from the other."

"YANK AN' CANUCK BERY MUCH ALIKE—SPECIALLY; CANUCK."

We have said nothing this summer about a congress of the American Secular Union and Freethought Federation at the Jamestown Exhibition for two reasons. The Exhibition is a frost and a failure, and not worth a long journey to visit. Last year we wrote to the officers of the Union and Federation inviting their co-operation with its President in calling a Congress, but with the exception of Vice-President Warwick, who offered on behalf of the Brooklyn Philosophical Association to provide a hall free of cost, we received no encouragement. Worse than that, about forty of the people who had had their portraits in the Report of the last Congress neglected to pay for them, and as Secretary Reichwald is unable to collect we have been obliged to carry the Union and Federation for some four hundred dollars of printing bills. We would like to see the members of the Union and Federation exhibit a little more life than they have for the past two years.—*Truth Seeker.*

Tolerance is a most impious system, and contrary to the views of the clergy. It can only be practised by those Christians whose lack of zeal leads them to betray the interests of the Church, by allowing everyone to think in his own way on certain questions; and especially on such questions as one can understand.—*Voltaire.*

Gladly will every truth-seeker change his conduct when convinced of sin, for he injures himself who abides in his error.—*Marcus Aurelius Antoninus.*

SECULAR EDUCATION.

It is the custom of many writers, and especially Catholic writers, to inveigh against purely secular education as if it were morally worthless, or even morally pernicious. I believe this to be a grave error. Education which is merely intellectual, by giving men a clearer view of their true interests, contributes largely to the proper regulation of life; by opening a wide range of new and healthy interests it diverts them from much vice; by increasing their capacity for fighting the battle of life, it takes away many temptations.—*W. E. Lecky.*

At Tunbridge Wells, England, the ministers and choirs of various churches now endeavor to secure the attendance at worship of passers-by, by standing outside the chapels singing hymns for a considerable time before the ordinary service begins. This plan has resulted in a marked increase in the congregations.

The quality of pulpit eulogy is sometimes strained. A pastor in Macon, Georgia, was recently called upon to make a few remarks upon the character of a coloured class-leader who had visited a brother's hen roost surreptitiously, fallen unexpectedly, and broken his leg irremediably. The pastor made rather a bungling job of it: "There are circumstances connected with this death that are preplexing. If, after he fell, and before he struck the ground, he repented of his sins, there can be no doubt that he is in glory this minute; but there was little time for him to think about it."

